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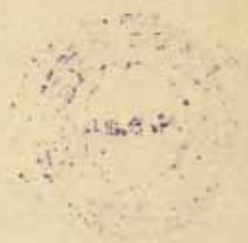
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Catalogue
OF THE
Arabic and Persian Manuscripts
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VOLUME X
(ARABIC MSS.)



THEOLOGY

Prepared by
MAULAVI ABDUL HAMID

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PREFACE.

THE present is the tenth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the fourth dealing with Arabic MSS. The subject of the volume is Theology, in which important branch of Muslim learning scholars have always received special encouragement at the hands of Caliphs, Sultans, Governors and Amirs, to whom the greater part of the works on this subject are consequently dedicated. The collection here catalogued is notable for the number of works on Theology by Indian authors.

The volume has been compiled by Maulavi Abdul Hamid, who is to be congratulated on the success with which he has traced the original texts, especially in the case of those glosses and annotations that, beginning without a preface, did not indicate what texts they are dealing with. He has also succeeded, by a careful and painstaking examination of the MSS. and the marginal notes contained in them, and of works of reference, in identifying the title and authorship of several works, where particulars of these were not to be found in the MSS. themselves.

The volume contains notices of 161 MSS., including 3 MSS. of mixed contents, which comprise altogether 21 treatises.

Among old and rare MSS. described in the volume, the following deserve special notice :—

No. 493. *Giyâs al Umam*, a very rare work on Imâmat and Khilâfat, by Imâm al Haramain, a prominent author of the 5th Century A.H. Dedicated to Nizâm al Mulk, the famous Minister of Bagdâd.

No. 518. An old and valuable copy of a commentary on *Muḥaṣṣal*. The MS. belonged at one time to the Royal Library of Sultân Shâh Rukh (A.H. 807-850 = A.D. 1404-1449) of the Timurid dynasty.

- No. 521. A very old and beautiful embellished copy of a commentary on *Tawâli'*, made in A.H. 740, nine years before

the commentator's death. The commentary was dedicated to Amir Qauṣūn, Viceroy of Egypt.

- No. 528. A very old copy of Minhāj as Sunnah, made in A.H. 811 for the Royal Library of Malik Nāṣir Aḥmad (A.H. 803-829 = A.D. 1400-1426), one of the kings of the Rasulid dynasty. The MS. was for some time in the Ṣan'ā Library of Yaman for a brief account of which see Library Catalogue, volume v, part ii, No. 305.
- No. 540. A beautiful copy of a gloss on the first part of *Sharḥ al Mawāqif*, by Mir Zāhid (*d.* A.H. 1101 = A.D. 1689), transcribed in or before A.H. 1102. Dedicated to Aurangzib.
- No. 564. An autograph copy of an exceedingly valuable and voluminous work on Sunni theology, believed to be unique. Dated A.H. 810.
- No. 569. 'Iṣmat al Anbiyā,' a very rare work on the sinlessness of the prophets, by 'Abdallāh bin Shamsaddin al Anṣārī (*d.* A.H. 990 = A.D. 1582), a Ṣūfī and scholar of India. Dedicated to Prince Mu'izzaddin Kāmran (*d.* A.H. 964 = A.D. 1556). Dated A.H. 1133.
- No. 584. A rare Arabic translation of Tuḥfa Iṣnā 'Ashariyah, a famous Persian work on theology.
- No. 588. A rare commentary on Taṭfīf, the work of 'Abdal'aziz, the successor of Muḥammad bin 'Abdalwahhāb as leader of the Wahhābī school.
- No. 595. A very valuable copy of a commentary on Tajrid made by Sirājaddin al Hindī (*d.* A.H. 773 = A.D. 1371), an Indian scholar and a pupil of the commentator, afterwards Chief Justice of Cairo.
- No. 609. A copy of an annotation of Dawwānī, by Mirzājān. Transcribed by a famous scholar, Nūrallāh ash Shustarī (*d.* A.H. 1019), the author of the MS. No. 623. Dated A.H. 982.
- No. 622. A rare commentary on a treatise of Ṣadraddin by his son Giyāṣaddin (*d.* A.H. 949 = A.D. 1542). Dated A.H. 1022.
- No. 623. A beautiful copy of Iḥqāq al Haqq, compared with a copy revised by the author.

Nos. 631-32. Three volumes of a comprehensive work composed by a group of Shī'a scholars, deputed by Ibrāhīm Khān, Governor at different times of Kashmīr, Lahore, Bihar, Bengal and other places.

No. 643. A copy of Majmū'ah, containing 15 treatises on Zaidi theology by scholars of that sect studied by Muḥammad bin Ḥusan, the grandson of Qāsim Maṣṣūrbillāh (d. A.H. 1029 = A.D. 1620), a famous Zaidi Amīr and Imām of the Zaidi sect. The present MS. was for some time in the San'ā Library of Yaman.

This is the second volume that Maulavi Abdul Hamid has contributed to the great Catalogue, vol. v, part i (1920) and part ii (1925), having been his work. Maulavi Abdul Hamid long ago served his apprenticeship to Islamic learning, in the all-important but most difficult domain of theology. With the appearance of this new volume (its publication in the year following the publication of volume v, part ii, is a matter for great congratulation) he is to be accredited a Master. I could wish that I was one of the Caliphs, Sultans, Governors and Amirs referred to in the opening paragraph, that at my hands Maulavi Abdul Hamid might receive some special encouragement. But he has an enduring reward. Dynasties will pass, and many changes will be on the face of the earth, but Islamic theology will endure, and have its students, and Maulavi Abdul Hamid's volumes will be an indispensable part of their apparatus.

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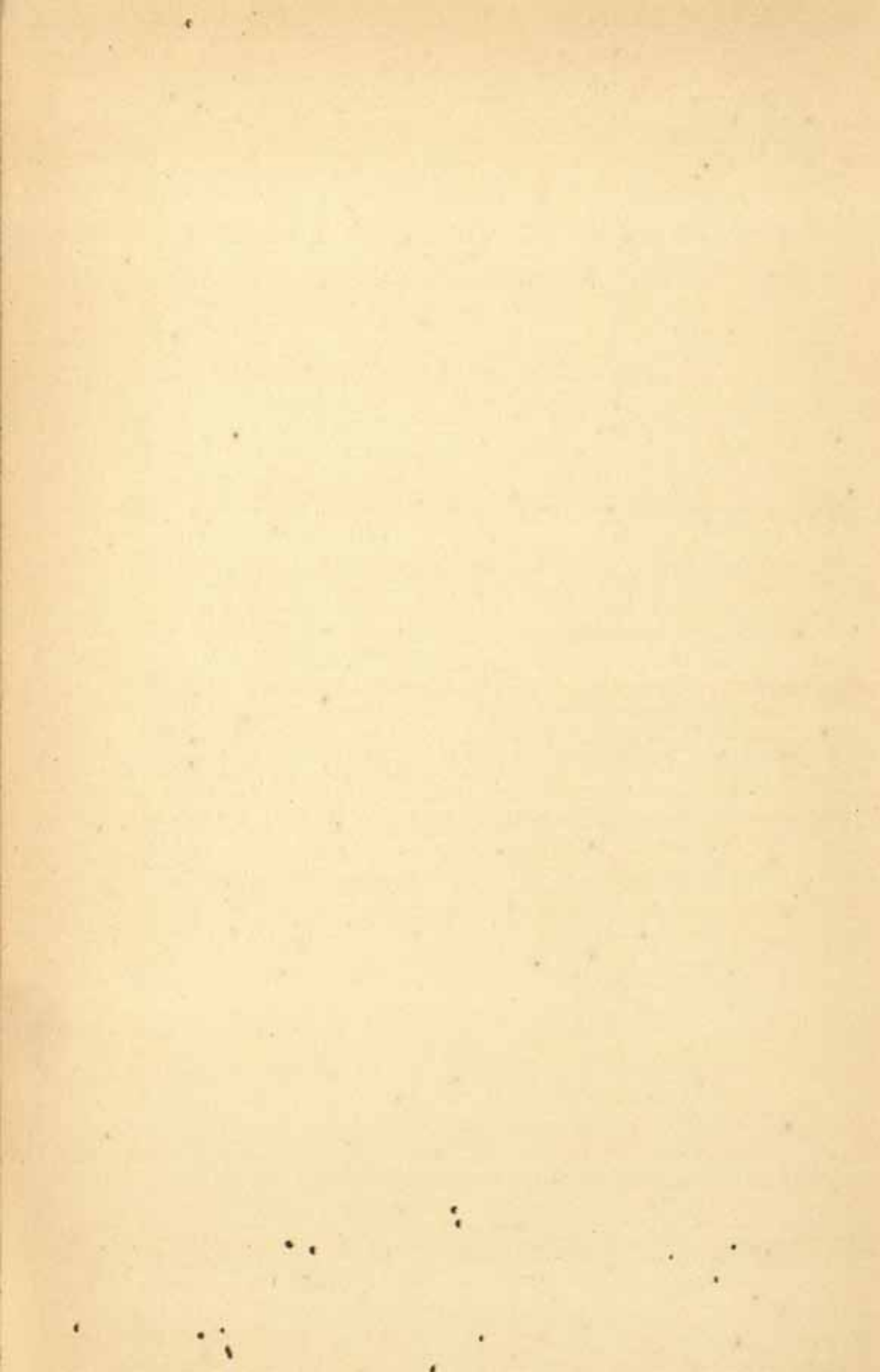
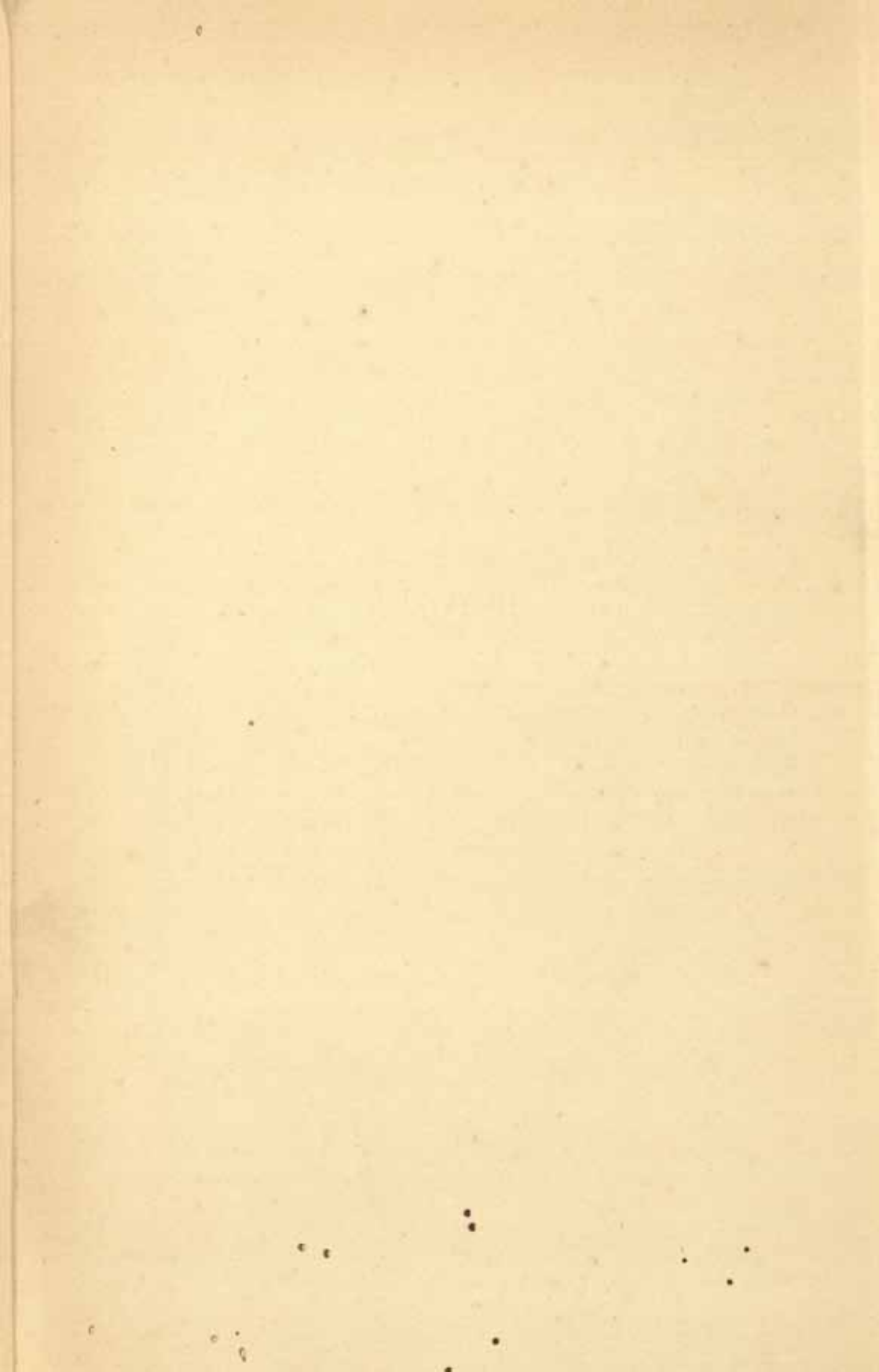


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ARABIC MANUSCRIPTS.

THEOLOGY.

SUNNÎ THEOLOGY.

No. 485.

fol. 3; lines 27; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الفقه الاكبر

AL FIQH AL AKBAR.

A well-known manual of Islâmic Theology, containing a brief exposition of the Islâmic faith and doctrines, according to the views of orthodox Muhammadans. The theories and dogmas of certain other Islâmic sects, which originated in the first and in the beginning of the second century A.H., are criticised, directly and indirectly, by the author.

Author: Imâm Abû Ḥanîfa Nu'mân bin Ṣâbit al Kûfi حنيفة ابو
نعمان بن ثابت الكوفي (d. A.H. 150 = A.D. 767; see Lib. Cat., vol. v, part i,
No. 174), the famous Imâm and founder of the Ḥanafî school.

Beginning:—

هذا كتاب الفقه الاكبر من تأليف الامام الاعظم ابي حنيفة نعمان
بن ثابت الكوفي رضي الله عنه قال في اصل التوحيد وما يصح
الاعتقاد عليه يجب ان يقول امننت بالله النعم *

Shibli (a prominent Indian author of our day), in *Sirati Nu'mân*, a work on Abû Ḥanîfa's life, states emphatically (p. 117) that Abû Ḥanîfa is not the author of the present work, though its authorship is generally ascribed to him. This statement he bases on the strength of two principles, viz., درایت (testing the correctness of the fact by a full consideration of the circumstances) and روایت (narration).

So far as narration is concerned, he gives us to understand that no trace of the work is to be found in the 2nd, 3rd and 4th centuries A.H.; and the oldest work, to his knowledge, in which the present composition is mentioned is *كتاب الاصول* by Bazdawī (*d.* A.H. 482 = A.D. 1089), an author of the 5th century A.H.

In contradiction of the statement referred to above, however, we notice that, besides others, the following standard authors and authorities of the 4th century A.H. held the present work to be a composition of Abū Ḥanifa, and wrote commentaries on it.

I. Abū Maṣṣūr Māturidī (*d.* A.H. 331 = A.D. 944), a follower of the Ḥanafi school and the founder of the Māturidiyah school of theology, composed a commentary, in which he asserts, on the strength of reliable narration, that the work is by Abū Ḥanifa, as appears from the following:—

قال ابو المنصور الماتريدي رحمه الله قد سألتموني اكرمكم الله بالتقوى ان اشرح لكم الفقه الاكبر الذي ينسب الى ابي حنيفة باسانيده
صحيحة الخ *

II. Abū'l Laiṣ as Samarqandī (*d.* A.H. 383 = A.D. 993), a famous Ḥanafi scholar and a reliable author of his age, composed a commentary on the present work, which he describes as a work of Abū Ḥanifa. (For copy of the same see Cairo, vol. ii, p. 43.)

Bazdawī does more than mention the work (as stated by Shibli); he composed a commentary on it. (For a copy of this commentary, see Ecur., No. 995).

Shibli, in the following passage from the work referred to above, actually alleges that all the commentaries on the present work were composed in the 8th century A.H., or in subsequent years:—

اس كتاب كي جتني شرحين هونين سب اتهوين عدي مين
يا اسكه بعد *

It is thus evident from what we have said that Shibli, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information.

On the point of *Dirāyat* (درايت), the following unwarranted observations led Shibli to reject Abū Ḥanifa's authorship.

I. Shibli holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars; and that such were introduced into the Arabic language long after Abū Ḥanifa's death.

II. The use of the words جوهر (substance) and عرض (accident), in a philosophical sense, is found in the present work; but according to Shibli, these words had not come into use in that sense in Abū Ḥanifā's time.

III. Though translations of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Maṣṣūr (A.H. 136–158 = A.D. 754–775), yet no trace of the use of these two words is found in that period.

For the reasons noted below, however, we differ from the foregoing observations and conclusions of Shibli.

I. Shibli does not quote any instance from the present work in support of his first observation mentioned above, namely, that the style of writing adopted by the author is of a period later than Abū Ḥanifā. Hence we may dismiss this observation of Shibli's as unfounded. On the contrary, we may note that the present work does not follow any systematic arrangement, such as that adopted by the authors of a later period, which fact supports our view that it is by an author of an early period.

II. Shibli does not support by any quotation his statement that the use of the words referred to above, in their philosophical sense, was unknown in Abū Ḥanifā's time. The theory of Abū'l Ḥudail 'Allāf, the founder of the Ḥudailiyah school of theology, who was born in A.H. 131 and died in A.H. 235, that speech, one of the attributes of God, is accident (ان جميع كلامه اعراض), see fol. 74^b of the MS. No. 564 below, indicates that the word عرض came into use some time before. The following passage, however, throws light on the use of the word عرض (accident), in its philosophical sense, in Abū Ḥanifā's own time:—

نقل ان ابا حنيفة رحمه الله سئل عن الكلام في الاعراض والاجسام قال لعن الله عمر بن عبيد وهو فتح على الذئس الكلام في هذا الخ *

(See 'Alī Qārī's Commentary, p. 43.)

From the above passage we learn that 'Umar bin 'Ubaid, the pupil of Wāṣil bin 'Aṭā' (d. A.H. 131 = A.D. 749) and a contemporary of Imām Abū Ḥanifā, originated the use of the word عرض, in its philosophical sense. The use of the word عرض (accident) necessarily suggests the use of the complementary word جوهر (substance).

III. Historians tell us, and Shibli does not deny, that many theological theories were originated in and before Abū Ḥanifā's time, and that the Muhammadans were even then divided into a certain number of sects; further, that Imām Abū Ḥanifā is specially known for his discussion and criticism of other creeds.

It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Maṣṣūr, who was the contemporary of Abū Ḥanifa; and that the two Mu'tazili schools of theology were organised in Abū Ḥanifa's time, viz., the Wāṣiliyah by the above-mentioned Wāṣil bin 'Aṭā', and the 'Umariyah by 'Umar bin 'Ubaid, while a work on theology by the same Wāṣil bin 'Aṭā' was also composed: *أول من صنف فى الكلام ابو حذيفة واصل بن عطاء المعتزلى*: see *Al Awāil*, fol. 53^b. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abū Ḥanifa's time. It is also unreasonable to believe that a scholar like Abū Ḥanifa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of *Dirāyat* from holding the present work to be a composition of Abū Ḥanifa. Kardārī (*d.* A.H. 827 = A.D. 1424) in *Manāqib*, a work on Abū Ḥanifa's life (recently printed in Hyderabad), tells us (p. 107), in a passage quoted below, that the theory that Abū Ḥanifa was not the author of the present work, was originated by the Mu'tazili sect, who claimed Abū Ḥanifa as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

فان قلت ليس لابي حذيفة كتاب مصنف قلت هذا كلام المعتزلة
ودعويهم انه ليس له فى علم الكلام تصنيف وغرضهم بذلك نفى ان يكون الفقه
الاكبر وكتاب العالم والمتعلم له لانه قد صرح فيهما باكثر قواعد اهل السنة
والجماعة ودعويهم انه من المعتزلة *

This theory, started by the Mu'tazilis, spread so much in later times that even some Sunnī scholars adopted the same view.

Written in good Naskh. Dated A.H. 826.

Scribe: حافظ محمود بن مولانا نظام الدين الخوارزمي.

No. 486.

foll. 40; lines 19; size $10 \times 6\frac{1}{2}$, $7\frac{1}{4} \times 3\frac{1}{2}$.

شرح الفقه الأكبر

SHARḤ AL FIQH AL AKBAR.

A rare commentary on the preceding work, dedicated to Sultān Ulug Beg (A.H. 850—853 = A.D. 1447—1450) of the Timurid dynasty.

By 'Alā'addīn 'Alī al Bukhārī علاء الدين علي البخاري, a scholar of the 9th century A.H. The works of reference at our command do not enable us to ascertain the date of death of this scholar. Only one other copy of the work is known, viz., that in the Rāmpūr Library (see printed list, No. 287); but there is no mention of the date of death of the author. However, the fact that the present commentary was dedicated to Sultān Ulug Beg suggests at once that its author was a scholar of the 9th century A.H. A scholar of the name of 'Alā'addīn 'Alī, (d. A.H. 879 = A.D. 1474), who was a favourite of the same Sultān and dedicated some of his works to him, is known to us (see No. 598 below); but he is commonly known as Qūshjī.

Beginning:—

الحمد لله الأحد في ذاته الولحد في صفاته أرسل محمدا
 قصدت أن أشرح نسخة في أصول الدين لأجل تحفة السلطان ...
 مغيث الدولة و الدين الخ بيگ قال المفتقر الى الله علاء الدين
 على البخاري أصل التوحيد و ما يصح الاعتقاد عليه الخ *

Written in Nasta'liq. Dated A.H. 1087.

No. 487.

fol. 19; lines 19; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح الفقه الأكبر

SHARḤ AL FIQH AL AKBAR.

A commentary on Al Fiqh Al Akbar, the preceding work.

By Abū'l Muntahā Aḥmad bin Muḥammad Al Maḡnīsāvi
 أبو العنتبى أحمد بن محمد المغنيساوي There is no mention in any catalogue of the date of death of the commentator, or of the century to which he belonged; nor does the present manuscript help us to trace the same. Our copy is without the colophon, but the colophon of the commentary quoted in Hāj. Khal., vol. ii, p. 91, which runs thus:—
 تم الشرح سنة تسع وثلاثين وتسعمائة
 tells us that the commentary was composed in A.H. 939. Hence the commentator was a scholar of the 10th century A.H.

Beginning:—

الحمد لله الذي هداانا الى طريق اهل السنة والجماعة الخ *

For other copies see Berlin, Nos. 1929—30; Goth., No. 641; Leipzig, No. 1087.

The present commentary has been printed at the Dâ'irat Al Ma'ârif Press, Hyderabad, A.H. 1321.

Written in Nasta'liq. Dated A.H. 1253.

No. 488.

fol. 118; lines 19; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

شرح الفقه الأكبر

SHARḤ AL FIQH AL AKBAR.

A well-known commentary on Al Fiqh Al Akbar, mentioned in almost all the catalogues.

By Mullâ 'Alī Al Qârī القارى ملا علي (d. A.H. 1014 = A.D. 1605 see Lib. Cat., vol. v, part i, No. 237).

Beginning:—

الحمد لله واجب الوجود ذى الكرم والفضل والجود *

The commentary has been lithographed in Delhi, A.H. 1269, as well as at some other presses.

Written in Nasta'liq. Not dated; apparently, 12th century A.H.

No. 489.

fol. 132; lines 19; size $9\frac{1}{2} \times 6\frac{1}{2}$, 7×4 .

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 12th century A.H.

No. 490.

fol. 23; lines 25; size 9×6 ; 7×4 .

الحجدة والاعتذار

AL ḤAIDAT WA AL I'TIDÂR.

A collection of disputations and debates on a famous theological point, the doctrine of the divine creation of the Qur'ân (خلق القرآن), which took place between the author and Abû 'Abdarrahmân Al Marisî (*d.* A.H. 218 = A.D. 833), one of the most prominent Mu'tazilî scholars in the court of the Caliph Al Mâ'mûn (A.H. 198-218 = A.D. 813-833). The author, in the preface, tells us that immediately the news reached him that the doctrine referred to above had been given out by Marisî, he left Mecca for Bâgdâd, with the object of opposing Marisî and his doctrine. On his arrival in Bâgdâd, he made himself known to the Caliph, and expressed his desire and the object of his visit to him. The Caliph, who was known for his keen interest in theological questions, arranged a debate on the present point between the author and Marisî. The Caliph himself took the chair, as arbitrator and president of the debate. As we learn from the biographers, the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph, and were so highly appreciated by them that cries of احسنت (well done) were showered on the author. The debate continued for ten days. In the end, Marisî failed to reply to the arguments of the author; and the debate was decided by the Caliph in the latter's favour, who gives us to understand in the present work that

he was rewarded with 10,000 Dinâr by the Caliph, as appears from the following:—

فقال المأمون احسنت يا عبد العزيز ثم امرني بعشرة آلاف درهم *

Author: 'Abdal'azîz bin Yahyâ bin Muslim Al Kinânî al Mâlîkî 'Abdal'azîz bin Yahyâ bin Muslim al Kinânî al Mâlîkî, a prominent leader of the orthodox Muhammadans, specially known as a critic of the doctrines of other Islâmic sects. He studied under Imâm Shâfi'î (*d.* A.H. 204 = A.D. 820; see Lib. Cat., vol. v, part ii, No. 304), and other known scholars of his age. He died in A.H. 240 = A.D. 854. See Isnawî, fol. 17; Subkî, vol. ii, fol. 39; Mir'ât Al Janân, fol. 156^a.

Beginning:—

قال عبد العزيز بن يحيى بن عبد العزيز بن مسلم بن ميمون الكنانى
اتصل بي وانا بمكة حرسها الله تعالى ما قد اظهر بشرى غياث المريسى
ببغداد عن القول بتخلق القرآن ودعائه الناس اليه النج *

For other copies of the work see Berlin, No. 1440; Br. Mus. Suppl., No. 171.

Written in fair Naskh. Dated A.H. 1301.

No. 491.

كتاب السنة

fol. 98; lines 16; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

KITÂB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of criticism and objections chiefly directed against the views adopted by Mu'tazilis and Jahamis, and also against the doctrines of other sects. The author bases his version on the Qur'ân, Ḥadîṣ, and the opinion of Imâm Aḥmad bin Ḥanbal (*d.* A.H. 241 = A.D. 855; see Lib. Cat., vol. v, part i, No. 242), the founder of the Ḥanbali school. The author remarks that there is no efficacy in prayers offered under an Imâm professing either of those two creeds.

Author: Abû 'Abdarrahmân 'Abdallâh bin Aḥmad bin Ḥanbal 'Abû 'Abd al-Rahmân 'Abdallâh bin Aḥmad bin Ḥanbal, the son of the above-mentioned Imâm Aḥmad bin Ḥanbal. He, like his father, was known for his opposition to the new creeds; and he devoted all his powers to

support the orthodox Muhammadans. He was born in A.H. 213, and studied under his father and many others. He was granted several Sanads for narrating Ḥadīṣ by a number of the reliable traditionists of his age. He is held an authority of his age in Al 'Ilal, one of the critical branches of Ḥadīṣ; see Lib. Cat., vol. v, part ii, No. 301. Abū Ya'lâ, in his Ṭabaqât, fol. 76, remarks that he collected valuable information and materials which he added to that branch of Ḥadīṣ, as appears from the following:—

و اما العلل فقد جود عنه و جاء عنه بمالم يجي غيره الخ *

He died in A.H. 290 = A.D. 904. See Ṭabaqât Abū Ya'lâ, fol. 76; Huffâz, vol. ii, p. 237.

Foll. 1—43, part i.

Beginning:—

الحمد لله رب العالمين وصلى الله على محمد نبي الرحمة
و على آله وصحبه اجمعين قال الامام ابو عبد الرحمن عبد الله بن الامام
ابي عبد الله احمد بن محمد بن حنبل رضي الله عنهما وقد سئل
عما قالته العلماء في الجهمية سمعت ابي من قال القآن مظلوق
فهو كافر الخ *

Foll. 44—98, part ii.

Beginning:—

قال الامام ابو عبد الرحمن عبد الله حدثني ابي ثنا جرير عن
عطاء عن ابن عباس قال اول ما خلق الله القلم ثم قال له اكتب
قال ما اكتب قال اكتب ما هو كائن الى يوم القيمة الخ *

The present part is defective at the end.

Dahabi, in كتاب العلم (see No. 530 below), quotes the present work as one of those on which he relied.

Both parts are written, in fair Naskh, by the same scribe. Dated A.H. 1284.

No. 492.

fol. 322; lines 19; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 6$.

الاسماء والصفات

AL ASMÂ' WA AŞ ŞIFÂṬ.

A work expounding theologically the different names of God, and the attributes of God connected therewith. The author in every case supports the theories of the orthodox Muhammadans, and bases his version on the Qur'ân, Hadîs, and the majority of reliable authorities. In some cases, the theories of other sects are criticised and opposed by the author.

Author: Abû Bakr Aḥmad bin Ḥusain bin 'Alî al Baihaqî أبو بكر أحمد بن حسين بن علي البيهقي, a famous scholar, traditionist, theologian and author, who composed 20 works on tradition, theology and other subjects. Besides the present work, and the ten works mentioned in Brock., vol. i, p. 363, the following works of the author are mentioned in Mir'ât al Janân, fol. 260.

i كتاب القرعيب و القرعيب. ii كتاب المدخل. iii كتاب الرعد. iv كتاب مناقب الاعلم الشافعي. v مناقب امام احمد. vi كتاب الاعتقاد. vii الدعوات. viii الخلافات.

The author was born in Khusrawjird, a village in the district of Baihaq, in Nishâpûr, A.H. 384. He died in A.H. 458 = A.D. 1066. See Brock., vol. i, p. 363; Mir'ât al Janân, fol. 260; Isnawî, fol. 72.

Beginning:—

أخبرنا الشيخ الإمام الحافظ أحمد بن الحسين بن علي البيهقي
كتاب اسماء الله جل ثنائه وصفاته التي دل كتاب الله سبحانه ... أو دلت
عليه سنة رسول الله صلى الله عليه وسلم أو دل عليه اجماع سلف هذه الامة
قبل وقوع الفرقة وظهور البدعة *

The work is not mentioned in Brockelmann. A printed copy, however, will be found in the Bûhâr Library, Calcutta.

Written in fair Naskh.

Not dated; apparently, 12th century A.H.

Foll. 18-119 are written in an older hand, apparently of the 8th century A.H., which suggests that they formed part of an old and imperfect copy to which were added foll. 1-17, 120-322, supplied in a later hand.

No. 493.

fol. 139; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

نجات الاعم

ĠIYÂŞ AL UMAM.

(Also called Al Ġiyâṣi.)

A very rare and valuable work on the *Khilâfat* and *Imâmat* (the theory of the succession of the Caliphs and Imâms after the Prophet), not noticed in any catalogue, though the work is just mentioned in Hâj. Khal., vol. ii, p. 60. The present work deals mainly with the following points:—necessity for the succession of the Caliphs and Imâms after the Prophet; obedience to the Caliphs and Imâms; the necessity of appointing only one Imâm at a time, the necessary qualifications for and principles of his appointment; the religious and political duties of the Caliphs; the circumstances under which they are liable to be deposed. The work was dedicated by the author to Ġiyâṣaddîn Nizâm al Mulk, the well-known Minister of Bagdâd, who was killed in A.H. 485 (see 'Āḡâr al Wuzarâ', fol. 305). The alternative title of the work (Al Ġiyâṣi) has reference to the above-mentioned Wazîr.

It is divided into the three following Rukns:—

- | | |
|--|----------------------------------|
| I. fol. 6-79 ^a | الامامة وما يتعلق بها من الابواب |
| II. fol. 79 ^b -102 ^a | خلو الزمان عن الاعم |
| III. fol. 102 ^b -139 | انقراض حكمة الشريعة |

The first Rukn is sub-divided into the following 8 chapters:—

- | | |
|--|---|
| I. fol. 6-7 ^a | الاول في وجوب نصب الائمة |
| II. fol. 7 ^b -14 | الثاني في الجهات التي تعين الامامة وتوجب الرعاية |
| III. fol. 15-20 ^a | الثالث في صفات الذين هم عقد الامامة وتفصيل القول في عددهم |
| IV. fol. 20 ^b -26 ^a | الرابع في صفات الاعم القولم علي اهل الاسلام |
| V. fol. 26 ^b -42 ^a | الخامس فيما يتضمن خلع الائمة وانقلاهم |
| VI. fol. 42 ^b -44 ^a | السادس في امامة المفصول |
| VII. fol. 44 ^b -46 ^a | السابع في منع نصب امامين اذا تيسر نصب امام واحد |
| VIII. fol. 46 ^b -79 | الثامن فيما يناط بالائمة والولاية من احكام الاسلام |

Author: Abû'l Ma'âli 'Abdalmalik bin Abi Muḥammad 'Abdallāh bin Yūsuf al Juwainī أبو المعالي عبد الملك بن أبي محمد عبد الله بن يوسف الجويني, the most prominent scholar and author of the 5th century A.H., whose undisputed authority in theology and jurisprudence is recognised all over the Islāmic world. Gazzālī (d. A.H. 505 = A.D. 1111), the famous author of the well-known work, *Ihyā' al 'Ulūm*, attended his lectures for a considerable period. The scholars of Mecca and Medina offered to our author the title of إمام الحرمين (the leader of the scholars of Mecca and Medina). He belongs to the Shāfi'ī school, and is of the Ash'arī persuasion. He was born in Bush-tanīqān, a famous place in Nishāpūr, and studied under his father and many others. He completed his studies in the 19th year of his age; and soon after, at the age of 20, on his father's death, he succeeded him as a professor of the Nishāpūr Madrasah, the institution where he had studied. Some years later, the influence of the Mu'tazilis and their serious dispute with the Sunnis compelled the author to leave the place. Thereafter, he visited Bagdād, Isfahān, Mecca, and Medina; and during his stay at these places, he delivered lectures on theology and jurisprudence. It is said that nearly 300 men daily attended his lectures. The fame of his learning led Giyāṣaddīn Nizām al Mulk, the above-mentioned Minister, to appoint our author a professor of the Madrasah in Nishāpūr known as Nizāmiyah, which post he filled for 30 years. He died in A.H. 478 = A.D. 1085, leaving behind him a large number of pupils and 15 works, of which eight are mentioned in Brock., vol. i, p. 389. His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative. For his life see Ibn Mulaqqin, fol. 64; Subki, vol. iv, fol. 168; Mir'āt al Janān, fol. 273; Isnawī, fol. 145; Madinat al 'Ulūm, fol. 119.

Beginning:—

قال الشيخ الإمام إمام الحرمين أبو المعالي ... عبد الملك ...
الجويني ... الحمد لله الحي القيوم الذي برأده كل رشد ونبي ...
وهذا إذا تم غياث الأمم ... فاشتهر الغياثي الخ *

The present copy was transcribed in A.H. 1310 from a defective copy, in which there were lacunae in the text. Hence the same defect is found in the present copy, these lacunae being indicated as follows: هكذا في الأصل (so it is in the original).

The copy is carelessly and incorrectly written. For a very correct copy of the work see foll. 4^b-51 of MS. No. 564 below, where the present work is quoted verbatim.

No. 494.

fol. 62; lines 25; size 12×7; 9½×5½.

المهيد في بيان التوحيد

AL TAMHÎD FI BAYÂN AL TAWHÎD.

A very valuable work on theology, containing a brief exposition of Sunni theological theories, with references in each case to the views of philosophers, Mu'tazilis, and some other sects. The author throughout the work supports the orthodox Muhammadans, and opposes other creeds. In cases where the two groups of the orthodox Muhammadans, viz., 'Ash'ari and Mâturidî, differ in their views, the author, being a member of the Mâturidî school, supports the views of that school. The first chapter of the work, which defines understanding and wisdom, is of the nature of an introduction.

Author: Abû Shakûr Muḥammad bin 'Abd as Sayyid bin Shu'aib al Kashshî أبو شكور محمد بن عبد السيد بن شعيب الكشي, a Ḥanafî scholar of the 5th century, A.H., belonging to the Mâturidiyah school of theology. The biographical works to which we have access do not provide us with any account of the author; but that he was alive in A.H. 448, we may conclude from the fact that he studied under Abdal'aziz bin Aḥmad al Ḥalwā'i, who died in A.H. 448 = A.D. 1055, and that he also studied in Samargand after A.H. 460, as appears from the following two passages (fol. 44^b):—

- i. قال سمعت من الشيخ الإمام أبي محمد عبد العزيز بن أحمد الحلواني البخاري مرة في ماليتة الخ *
- ii. قال المهتدي (أبو شكور) سمعت من الشيخ الإمام الزاهد أبي بكر محمد بن حمزة الخطيب السمرقندي في سنة نيف وستين واربعمائة وكنت متفقا عنده و تلقنت منه كذاب السرقه *

Beginning:—

الحمد لله الذي في المن والكرام الخ *

The work was printed in Cairo, A.H. 1338.

For other copies of the work see 'Āṣifiyāh, Nos. 381-452; Râmpûr Library, Nos. 34-35.

Written in fair Naskh. Not dated; apparently, 10th century A.H.

No. 495.

fol. 107 ; lines 21 ; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Dated A.H. 1204.

A complete index of the entire contents in two foll., written apparently by the scribe of the MS., is attached above the title-page.

No. 496.

fol. 102 ; lines 22 ; size 10×6 ; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated ; apparently, 13th century A.H.

No. 497.

fol. 28 ; lines 19 ; size 6×3 ; 6×3 .

شرح رسالة الدرة الفاخرة

SHARḤU RISĀLATI AD DURRAT AL FĀKHIRAH.

A commentary on Ad Durrat Al Fākhīrah, a treatise on the resurrection of the dead and points relating to the day of judgment, by Gazzālī (*d.* A.H. 505 = A.D. 1111). For a copy of this treatise, see Berlin, No. 2735.

Neither the commentary nor the commentator is elsewhere known to us. The fact that he quotes many authors, of whom the latest is Ibn Hajar (*d.* A.H. 852 = A.D. 1449), suggests that the commentator is a scholar of the 9th century A.H.

Beginning :—

الحمد لله الذي شرفنا بالتأهيل للغوص في بحر العلوم الزاخرة
 أحمد أن شرفنا لخدمة السنة النبوية الخ

Many foll. in the middle, and some at the end, are wanting.

Written in fair Naskh. Not dated ; apparently, 10th century A.H.

No. 498.

foll. 64 ; lines 12 ; size 9 × 6 ; 7 × 4.

شرح القسطاس المستقيم

SHARH AL QUSTĀS AL MUSTAQĪM.

An autograph copy of the commentary on *Al Quṣṭās*, a treatise by Ḡazzālī (*d.* A.H. 505 = A.D. 1111), containing an account of his disputation with a Shī'a scholar on the foremost disputed points between the Sunnī and Shī'a creeds. This disputation took place in the course of Ḡazzālī's journey to Damascus. See, for a copy of the treatise, Berlin, No. 1724.

By Muḥammad Qāḍī bin Sayyid Muḥammad al Lālāzārī محمد قاضي بن سيد محمد اللازاري, commonly called Ṭāhir طاهر, a Qāḍī of Constantinople, who composed the present commentary after he had resigned the post of Qāḍī, as appears from the following passage in the preface:—

لما انفصلت عن قضاء مدينة أبي ايوب الانصاري ... اشتغلت

بمطالعة الكتاب المسمى بالقسطاس... فشعرت في شرح بعض كلامه الخ *

The commentator, in his preface, refers to Constantinople by its secondary name among Muhammadans, viz., *Madinatu Abi Ayyūb al Anṣārī*, since Abū Ayyūb, a companion of the Prophet, was buried in Constantinople.

A note on the title-page, which runs thus: شرح القسطاس للشيخ (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy; and this is borne out by the frequent corrections and alterations. The fact that the copy is dated A.H. 1199 tells us that the author was alive in that year.

Beginning:—

الحمد لله الذي ايد من شاء من عبادة باحيا علوم الدين و شيد قواعد
العقائد بمن جاء بجواهر القرآن و منهج العابدين و بعد يقول العبد
الفقير محمد قلبي بمدينة أبي ايوب الانصاري المدعو بطاهر ابن السيد
الشيخ محمد لاله زاري كان الله لهما لما انفصلت عن قضاء مدينة
أبي ايوب الانصاري رضي الله عنه اشتغلت بمطالعة الكتاب المسمى
بالقسطاس المستقيم فشعرت في شرح بعض كلامه *

Written in Nasta'liq. Dated, A.H. 1199.

A note on the title-page tells us that the MS. was for some time in the possession of 'Arif Halimî, a Qâdî of Constantinople.

No. 499.

fol. 45; lines 16; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

بحر الكلام

BAHR AL KALÂM.

(Designated on the title-page, Risâla i'tiqâdiyyah.)

A well-known work on theology, expounding briefly the chief dogmas of the Sunnis, with a refutation of the heretical doctrines held by other sects.

Author: Abû'l Mu'in Maimûn bin Muḥammad an Nasafî ابو المعين ميمون بن محمد النسفي, a well-known Ḥanafî scholar, who died in A.H. 508 = A.D. 1114. See for his life and works, Brock.; vol. i, p. 426; Br. Mus. Suppl., No. 175.

Beginning:—

توكلت على الحي الذي لا يموت ابدأ الحمد لله ذي الجلال
والاكرام قال الشيخ الامام الاجل رئيس الامة ابو المعين
النسفي اعلمو اني اعتقد معرفة الله وتوحيدة الخ *

For other copies of the work see Goth., Nos. 100/3; Wien, No. 1523; Munich, No. 892; Paris, No. 1232; Br. Mus. Suppl., No. 175; Cairo, vol. ii, p. 42.

Written in Nasta'liq. Not dated; apparently, 10th century A.H.

No. 500.

fol. 164; lines 13; size $8\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 4$.

شرح تنقايد نسفي

SHARḤ U 'AQĀ'ID AN NASAFÎ.

A commentary on 'Aqâ'id Nasafî, a well-known treatise on theology by Nasafî (d. A.H. 537 = A.D. 1142). For a copy of this treatise see Hand-list, No. 2639/3.

By Sa'daddin Mas'ūd bin 'Umar at Taftāzānī سعد الدين مسعود بن عمر التفتازاني, a prominent Shāf'i scholar of his age and an author of great erudition, who composed a number of works on philology, theology, jurisprudence and logic, which were recognized in his own life-time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasahs of different countries. He was born in Taftāzān (a city in Khurāsān) A.H. 722, and studied under Qutbaddin (d. A.H. 766 = A.D. 1364), Qāḍi 'Aḍud (d. A.H. 756 = A.D. 1346), and others. He was one of the favourite scholars of Timūr's court. We have already mentioned in Lib. Cat., vol. v, part ii, No. 356, that a defeat from Sayyid (d. A.H. 816 = A.D. 1413) in a certain literary dispute was a great blow to our author, and caused his death in A.H. 791 = A.D. 1389. See Brock., vol. ii, p. 215.

Beginning:—

الحمد لله المتوحد بجلال ذاته وكمال صفاته النعم *

The fact that the present commentary was composed as long ago as A.H. 768, and up to this day is still one of the standard books taught in almost all Madrasahs, and that scholars have composed a number of glosses and annotations on it, is evidence of the merit and usefulness of the commentary, which has been repeatedly printed here in India and in Cairo.

For other copies of the work see Bodl., vol. i, p. 427; Berlin, No. 1656; Rāmpur, Nos. 208, 215.

Written in Nasta'liq. Not dated; apparently, 11th century A.H.

No. 501.

fol. 65; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 502.

foll. 74; lines 16; size 9×6 ; $5\frac{1}{2} \times 3\frac{1}{4}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 12th century, A.H.

No. 503.

foll. 132; lines 9; size $11\frac{1}{2} \times 6\frac{1}{2}$, 7×3 .

الحاشية على شرح العقائد

AL ḤĀSHIYATU 'ALĀ SHARḤ AL
'AQĀID.

A very popular gloss on the preceding commentary (Nos. 500—502 above).

By Aḥmad bin Mūsā أحمد بن موسى, commonly called Al Khayālī الخيالي, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Maḥmūd Pāshā, the Minister of Sulṭān Muḥammad II (A.H. 855—886 = A.D. 1451—1481) of the Ottoman dynasty; and he dedicated the present gloss to the former. The Sulṭān, who expected the gloss to be dedicated to him, was at first displeased with the author; but afterwards, in recognition of his special merit, was induced to appoint him a professor of the Sulṭāniyah Madrasah of Brussa. There is some uncertainty as to the date of the author's death. In Berlin, No. 1966, as well as in Brock., vol. i, p. 427, A.H. 860 = A.D. 1456 is given as the date of his death; while in Cairo, vol. ii, p. 13, we find the date given as A.H. 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No. 390, that the author completed one of his works in A.H. 862. The author of Ḥadā'iq Al Ḥanafiyah, p. 328, puts Khayālī's death in A.H. 870, but does not support his statement in any way. Hence we cannot say more than that the author died in or after A.H. 862.

Beginning:—

اما بعد الحمد لمستاهله و الصلوة على سيد رسله... قال الشارح
الذخير عامله الله تعالى بلطفه الخطير النعم

In order to increase the utility of the present gloss among teachers and students, numerous scholars have written annotations on it.

For other copies of the gloss see Berlin, Nos. 1966—70; Goth., No. 673. It was printed in Cairo, A.H. 1297.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 504.

fol. 64; lines 14; size 9×6 ; 8×3 .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله الفحور عامله الله تعالى بلطفه الخطير الخ •

Written in Nasta'liq. Not dated; apparently 12th century, A.H. The present copy bears marginal notes throughout. It was purchased with other MSS. in A.D. 1921.

No. 505.

fol. 41; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله الفحور عامله الله تعالى بلطفه الخطير الخ •

Written in Nasta'liq. Dated 1210 Fasli era = A.D. 1803.

No. 506.

fol. 63; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; 7×3 .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله الفحور عامله الله بلطفه الخطير الخ •

Written in Nasta'liq. Dated A.D. 1898.

No. 507.

foll. 189; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

بحر الافكار

BAHR AL AFKÂR.

A very useful annotation on Khayâlî's gloss (see Nos. 503-506 above). The author of this annotation has made some attempt to remove discrepancies arising between the theologians and the philosophers.

By Ḥasan bin Ḥusain bin Muḥammad حسن بن حسين بن محمد. He worked as a professor in different institutions of Egypt. Though the date of the author's death is not to be traced in the works of reference, yet the fact that his annotation was dedicated to Ilyâs Pâshâ, of the 10th century A.H., gives us reason to hold that the author was a scholar of that century. Hâj. Khal., in vol. ii, p. 27, prefers the present annotation in many respects to that composed by Qarâ-Kamâl, a pupil of Khayâlî (for a copy of the same, see Berlin, No. 1972).

Beginning:—

الحمد لله دل على ايجاب ذاته قدم الصفات وبعد فيقول
المحتاج الى به الصمد حسن بن حسين بن محمد وسميته
بحر الافكار قال الشارح الفخري عامله الله تعالى بلطفه الخطير
وفي المجلد الفخري العالم بالامر وقيل المراد به البلغ في العلم الخ *

The present annotation is not mentioned in Brockelmann; but a copy of the work is known to us in the Râmpûr Library (No. 19).

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 508.

foll. 113; lines 29; size $12 \times 8\frac{1}{2}$; 10×5 .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 13th century A.H. The present copy begins without preface, thus:—

قال الشارح الفحير عامله الله تعالى باطفه الخطير وفي المجلد
الفحير العالم بالامور وقيل المراد به البالغ الخ *

The present MS., along with other MSS., was presented to the Library by Maulavi 'Abdal Majid of Patna in 1914.

No. 509.

fol. 147; lines 28-29; size $9\frac{1}{2} \times 8$; $7 \times 4\frac{1}{2}$.

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT AL KHAYĀLĪ.

A very useful annotation on Khayālī's gloss (see above Nos. 503-506), containing a critical examination of a number of theological points.

By Mullā 'Abdalhakīm as Siyālkutī السيالكوتي, a very prominent scholar of India, known for his special merits in philology, theology, and logic. He completed his studies under Kamāladdin Kashmirī. Mujaddid Alf Šānī (d. A.H. 1035 = A.D. 1626) named the author as أفتاب پنجاب (the sun of the Panjāb). His compositions received special recognition from the students and scholars of his age, as they have also from those of later times up to the present date. Mullā 'Abdalhakīm, in virtue of his masterly ability, gained the special favour of Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659). Shāh Jahān twice made the author a present of Rs. 6,000—an amount of silver equal to the author's own weight. He also granted him a permanent Jagir, producing a considerable income. This Jagir, after the author's death, was continually in the possession of his descendants till the reign of the last Mughal Emperor; but later the Jāgir was escheated to the Crown, on account of failure of heirs. He died in A.H. 1067 = A.D. 1657. This is the generally accepted date; though Brock., in vol. ii, p. 417, gives A.H. 1060 as the date of his death. See Subḥat al Marjān, fol. 153; Ḥadā'iq al Ḥanafiyah, p. 415.

Beginning:—

اعزما يزن به وشاح اللسان و ابر ما تجلى به عقد الهيدان حمد
ولجب الخ *

Written in Nasta'liq. Not dated ; apparently 12th century, A.H.
The present copy is a transcription of a copy dated A.H. 1092.

No. 510.

fol. 156 ; lines 25 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT
AL KHAYĀLĪ.

A revised edition of the preceding annotation, dedicated by the author ('Abdalhakim) to Shāh Jahān. The preface of the present copy and the text of foll. 1-6 differ from, while, with a very few slight alterations, the text from *الحاشية على القضية* till the end agrees verbatim with, the preceding MS. The additions to the text, in foll. 1-6, are largely made up of praise of Shāh Jahān, so that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning:—

يا من تقدس ذاته عن احاطة الافكار وبعد فيقول العبد المسكين
عبد الحكيم بن شمس الدين الخ

The present annotation has been lithographed in Lucknow, A.D. 1891, and again in Dihli, A.D. 1870.

Written in Nasta'liq. Not dated ; apparently 11th century A.H.

No. 511.

fol. 137 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT
AL KHAYĀLĪ.

Another annotation of Khayālī's gloss (see Nos. 503-506 above), explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but a note on the title-page which runs thus:—*حاشية عبد الحكيم برحاشية*—

خيالي غير مشورة suggests that the author is 'Abdalhakim, the author of the two other annotations, Nos 509-510 above.

Beginning :—

الحمد لله على النعماء والصلوة والسلام على حبيبه ورسوله خاتم
الانبياء وعلى آله واصحابه الاتقياء الم *

The above is mentioned by Hâj. Khal.; vol. ii, p. 127, as the beginning of an annotation on Khayâlî's gloss by 'Abdalhakim; which is additional evidence as to its authorship. Moreover, in some places, the text of the present annotation agrees verbatim with that of the two annotations referred to above.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 512.

fol. 150; lines 25; size 10 x 7; 8 x 5½.

تلبيس ابليس

TALBÎSU IBLÎS.

A most valuable work on theology, expounding briefly the dogmas and theories of orthodox Muḥammadans *امل السنة والجماعة*, with a refutation of some other creeds of Muslim and non-Muslim sects. Each such refutation is preceded by the words *تلبيس ابليس* (deception of the Devil); and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain a description of the orthodox school of theology, with directions to follow the same, and warnings against other schools. The 5th chapter contains a description and refutation of the dogmas and theories of non-Muslims, such as Philosophers, Sophisters, Magi, the Naturalistic School, Zoroastrians, Jews, Christians and some others. Chapters 6-13 contain a description and refutation of certain innovations, including mystical and theological theories and newly introduced ceremonies, adopted by different classes and sects of Muhammadans. The author throughout relies on the Qur'ân, Hadîṣ, and philosophical reasoning to support his version. The author is sometimes criticised for his prejudice against the Ṣufis, whom he takes severely to task in the present work. The titles of the 13 chapters are as follows :—

- I. foll. 2-4. الباب الأول في الأمر بلزوم السنة والجماعة
 II. foll. 5-9. الباب الثاني في ذم البدع والمبتدعين
 III. foll. 10-17. الباب الثالث في التعذيب من قتل إبليس وتعذيب مكائده
 IV. foll. 18. الباب الرابع في معنى القليس والغور
 V. foll. 19-53. الباب الخامس في تلبسه في العقائد والديانات
 VI. foll. 54-63^a. الباب السادس في تلبسه على العلماء في فنون العلم
 VII. foll. 63^b-64. الباب السابع في تلبسه على الولاة والسلطين
 VIII. foll. 65-71^a. الباب الثامن في تلبسه على العباد في فنون العبادات
 IX. foll. 71^b-76. الباب التاسع في ذكر تلبسه على الزهاد
 X. foll. 77-140^a. الباب العاشر في ذكر تلبسه على الصوفية
 XI. foll. 140^b-144. الباب الحادي عشر في ذكر تلبسه على المتدينين بها
 يشبه الكرامات
 XII. foll. 145-149. الباب الثاني عشر في ذكر تلبسه على العوام
 XIII. foll. 50. الباب الثالث عشر في ذكر تلبسه على الكل الخ

Author: Abū'l Faraj 'Abdarrahmān bin 'Alī bin Muḥammad Al Jawzī (d. A.H. 597 = A.D. 1200: see Lib. Cat., vol. v, part i, No. 203).

Foll. 1-78 are written in Naskh; and the rest is written in Nasta'liq. Not dated; apparently 13th century A.H.

The work is not mentioned in Brockelmann; but it was once lithographed in Delhi, and again in Cairo, A.H. 1337.

No. 513.

foll. 50; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

الهداية من الامتقاد

AL HIDĀYATU MIN AL I'TIQA'D.

A commentary on Bad' Al Amāli, a versified treatise on theology, composed in A.H. 569 by 'Alī bin 'Uṣmān. For a copy of this treatise see Hand-list No. 2564/1.

By Muḥammad bin Abī Bakr Ar Rāzī أبو بكر الرازي, a Hanafi scholar of the 8th century A.H. Some one has noted on the title-page, as well as at the beginning of the work, that Abū'l Qāsim bin Ḥasan Al Bakrī is the author of the present commentary. This,

however, we cannot accept, as the beginning of our commentary entirely differs from the beginning of Abū'l Qāsim's commentary, as quoted in Lied, No. 2004. On the other hand, it agrees verbatim with the beginning of Ar Rāzī's commentary, as quoted in Br. Mus. Suppl., No. 177, which leaves no room for doubt that Ar Rāzī and not Abū'l Qāsim is the author of the present commentary.

Beginning:—

الحمد لله الملك المحمود المنزه عن الجهات و الحدود
..... فسميته هداية من الاعتقاد لكثرة نفعه بين العباد الخ

For other copies of the present commentary see Cairo, vol. ii, p. 60; Berlin, Nos. 2409-10; Br. Mus. Suppl., No. 177.

Written in fair Naskh. Dated A.H. 1284.

A note at the end tells us that the present copy is a transcription of a copy dated A.H. 1090.

Scribe: أحمد بن محمد البراز.

No. 514.

fol. 24; lines 19; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح قصيدة بدء الامالي

SHARḤU QAṢĪDATI BAD' AL AMĀLĪ.

(Also designated Daw' Al Amālī.)

Another commentary on Bad' Al Amālī, mentioned in No. 513 above.

By Mullā 'Alī bin Sulṭān Muḥammad Al Qārī محمد علي بن سلطان محمد القاري (d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237). He composed the present commentary in A.H. 1010, after completing his commentary on Al Fiqh Al Akbar, see No. 488 above.

Beginning:—

الحمد لله الذي وجب وجود ذاته فيقول الملتجي الى
رحمة ربه الباري علي بن سلطان محمد القاري الخ

For other copies of the present commentary see Berlin, Nos. 2415-18; Paris, No. 1251; Br. Mus. Suppl., No. 861; Rāmpūr Lib., No. 225.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 515.

fol. 86; lines 17; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

حاشية التقصير على قصيدة بدء الامالي

HÂSHIYAT AT TAQŞÎR 'ALÂ QAŞÎ-DATI BAD' AL AMÂLÎ.

A rare gloss on the same Bad' Al Amâli noticed above (Nos. 513-514).

By Muḥammad Zain bin Zain Al 'Ābidin bin Idris Al Mālikī محمد زين بن زين العابدين بن ادريس المالكي, a Mālikī scholar. No mention of him, or of the century to which he belonged, is to be traced in the works of reference; but, on fol. 53^b, he mentions Ibrāhīm Al Liqānī Al Mālikī (d. A.H. 1041 = A.D. 1631) as his teacher (قال العارف بالله سيدي ابراهيم اللقاني المالكي), from which we may conclude that he is a scholar of the 11th century A.H.

Beginning:—

اللهم صل وسلم على سيدنا محمد وآله وصحبه الحمد لله ذي الجلال
والمنة فيقول العبد الفقير محمد زين بن زين العابدين بن ادريس
المالكي النخ *

Written in fair Naskh. Dated A.H. 1200.

No. 516.

fol. 21; lines 26; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

شرح قصيدة بدء الامالي

SHARḤU QAŞÎDATI BAD' AL AMÂLÎ.

A commentary on the same Bad' Al Amâli, devoted chiefly to a theological and philological explanation of the text.

By Muḥammad bin Muḥammad محمد بن محمد, commonly called Ar Rafi'e (الرفيع). The works of reference do not enable us to trace any account of the commentator; but the fact that he quotes many authors, the latest of whom are scholars of the 11th century A.H., and that in the colophon which runs thus:—تم شرح قصيدة بدء الامالي في يوم الاربعاء في خمس ذي الحجة سنة ١١٤٣

present commentary was completed in A.H. 1143, gives us reason to hold that he was a scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning:—

الحمد لله القديم الذي جل من الحديث و دل على قدمه القديم
و الحديث قال العبد المقتدر الى الله البديع محمد بن محمد
الملقب بالزريع الخ *

Written in fair Naskh. Dated A.H. 1143.

No. 517.

fol. 60; lines 16; size 9 × 9; 6 × 4.

المعالم في اصول الدين

AL MA'ÂLIM FÎ UŞÛL AD DÎN.

A copy of the first of the five parts of Al Ma'âlim, expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma'âlim is a work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islâmic learning, viz., Theology, Jurisprudence, Muhammadan Law, Polemics and Dialectics, divided into five Naw' (parts). Each Naw' has a separate beginning, and is regarded as an independent composition, being designated separately thus:—

(i) Al Ma'âlim fi uşûl Ad Dîn. (ii) Al Ma'âlim fi uşûl Al Fiqh.
(iii) Al Ma'âlim fi Al Fiqh. (iv) Al Ma'âlim fi 'Âdâb an Naẓr wa Al
Jadl. (v) Al Ma'âlim fi Al Khilâfiyât.

The present part of Al Ma'âlim is divided into the following 10 chapters; and each chapter is sub-divided into certain Mas'alah.

- | | |
|---|----------------------------------|
| I. fol. 1-4 ^a . | الاول في المباحث المتعلقة بالنظر |
| II. fol. 4 ^b -9 ^a . | الثاني في احكام المعلومات |
| III. fol. 9 ^b -15. | الثالث في اثبات الوهم للصانع |
| IV. fol. 16-23. | الرابع في صفة العلم والقدرة |
| V. fol. 24-29 ^a . | الخامس في بقية الكلام في الصفات |

- | | |
|--------------------------------|--------------------------|
| VI. foll. 29 ^a -34. | السادس فى الجبر والقدر |
| VII. foll. 35-42. | السابع فى النبوة |
| VIII. foll. 43-47. | الثامن فى النفوس الناطقة |
| IX. foll. 48-54 ^a . | التاسع فى لحوال القيمة |
| X. foll. 54 ^b -60. | العاشر فى الامارة |

Author: Fakhraddin Abū 'Abdallāh Muḥammad bin 'Umar Al Khaṭīb ar Rāzī *الرازي*. A most prominent scholar and philosopher, and the leading Sunni author of his age, belonging to the Shāfi'i school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy, and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the author of the well-known theological commentary on the Qur'ān, known as *At Tafsir al Kabir* (printed in Cairo in 8 volumes); see Hand-list, Nos. 329-39. Some works of his on jurisprudence are also noticed. He was born in A.H. 543 = A.D. 1049, and flourished during the reign of Sultān 'Alāaddin (A.H. 596-617 = A.D. 1199-1220), the last king of the Khwārazm Shāhi dynasty, for whom he specially composed *Ḥadā'iq al Anwār*, a work in Persian, being an encyclopædia of the sciences, containing a description of 60 branches of learning (for a copy of the same see Buhār Lib. Cat., vol. i, No. 216). The author took an active part in supporting Sunni doctrines, and opposed the doctrines of Shī'a and other sects. Bāqir Dāmād, a Shī'a scholar, in his work, *An Nibrās*, fol. 6 (see No. 627 below) shows bitter prejudice against the author, and calls him *إمام المشككين* (the leader of the throwers of the people into doubt), and refers to him in most opprobrious language, as appears from the following:—

أرايت الذى حكى عنه إمام المشككين ما أحكاه فض الله فاه و فل سيف لسانه و رمح قلبه و أخزاه ما أجراه بمقالته المحكية و اكفرة *

Fakhraddin ar Rāzī died in Harāt, A.H. 606 = A.D. 1209. See *Mi-r'āt al Janān*, fol. 376; *Subki*, vol. vi, fol. 145; *Mujmal Fasihi*, fol. 176; *Brock.*, vol. i, p. 506, where 32 Arabic works of the author are enumerated.

Beginning:—

الحمد لله خالق الاصباح و خالق الالواح الخ *

A copy of the present *Ma'ālim* is mentioned in Cairo. vol. ii, p. 55.

The colophon runs thus:—

تم كتاب المعالم في الكلام *

Written in Nasta'liq. Dated A.H. 1095.

Scribe: عبد العزيز بن مكارم.

No. 518.

foll. 301; lines 23; size $6 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

المفصل شرح المعصل

AL MUFAṢṢAL SHARḤ AL MUḤAṢṢAL.

An old and very valuable copy of a commentary on Muḥaṣṣal, a work by Fakhraddīn ar Rāzī (see No. 517 above), expounding the principal theological dogmas and theories, and supporting the same by reference to the views of ancient philosophers and the philosophers of Islām. For a copy of Muḥaṣṣal see Escur., No. 650/5.

By Najmaddīn 'Alī bin 'Umar al Qazwīnī al Kātibī ^{نجم الدين علي} ^{ديبران} ^{بن عمر القزويني الكاتب}, commonly called ^{ديبران}. He is known for his special merits in philosophy, logic and theology. Besides the present and other commentaries, the author composed five original works, which are enumerated in Brock., vol. 1, p. 466; of which the following two works, viz., *Ash-Shamsiyah* on logic and *Hikmat al 'Ain* on physics and metaphysics, have been highly appreciated, and a number of commentaries composed on them.

The present commentator died in A.H. 675 = A.D. 1276. See Brock., loc. cit; *Tā'rikh* is *Guzida*, p. 845; *Ḥabīb as Siyar*, vol. iii, part i, p. 61.

Beginning:—

الحمد لله الذي افاض بجموده العلم وجود الحقائق وانشأ بقدرته
التامة انواع الخلائق الخ *

The commentator, in his preface, tells us that he composed the present commentary at the request of one Qāḍī Muḥiaddīn Abū'l Hasan bin Izzaddīn bin 'Abdalḥamid al Qazwīnī. For other copies of the commentary see Leid, No. 1572; Brill., No. 565; Paris, No. 1254. A few foll. at the end are wanting in the present copy.

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

A seal found on the title-page, as well as on several foll. of the MS., running thus:—من كتب خزينة سلطان شاه رخ بهادر:—, tells us that the

present MS. belonged to the Royal Library of Sultân Shâh Rukh (A.H. 807-850 = A.D. 1404-1447) of the Timurid dynasty. Another seal tells us that the MS. was bequeathed to a Madrasah in Persia, known as the Sultâniyah A'zamîyah, founded by the above-mentioned Shâh Rukh.

No. 519.

fol. 30; lines 15; size $9\frac{1}{4} \times 5$; $5\frac{1}{2} \times 3$.

اعلام الهدى و عقيدة ارباب التقى

I'LÂM AL HUDÂ WA 'AQÎDATU ARBÂB AT TUQÂ.

A manual of Islâmic dogmas, dealing with the fundamental articles of the Muḥammadan faith, composed in Mecca, divided into 10 chapters.

Author: Shihâbaddîn 'Umar bin Muḥammad as Suhrawardî شهاب الدين عمر بن محمد السهروردى, the most eminent scholar and Sūfî of his time. The author was the nephew of Abû an Najib as Suhrawardî (d. A.H. 563 = A.D. 1168), founder of the Suhrawardiyah order. He was born in Suhraward, A.H. 539, where he was brought up, and received his early education. Afterwards, he left his native place for Baghdâd, where he completed his studies, and received spiritual training from his uncle, and from Shaikh 'Abdal Qâdir al Jili (d. A.H. 561 = A.D. 1166). Shortly after, his reputation for learning and devoutness spread far and wide. He composed works on Sūfism, theology, and some other branches of Muḥammadan literature, of which 'Awârif al Ma'ârif, a work on Sūfism, is recognised as the best standard work on the subject. He died in A.H. 632 = A.D. 1234, leaving behind him a large number of pupils and disciples. For his life and works see Ikhtiyâr ar Rafiq, fol. 80; Isnawî, fol. 252; Mir'ât al Janân, fol. 396; Brock., vol. ii, p. 440.

Beginning:—

الحمد لله الذي رفع غشاوة العمية عن بصائر أهل الوداد الخ

For other copies of the work see Berlin, No. 1742; Cairo, vol. vii, p. 554.

Written in good Naskh. Dated A.H. 1093.

No. 520.

foll. 220 ; lines 15 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

شرح طوالع الانوار

SHARḤU ṬAWÂLI' AL ANWÂR.

A very old copy of a commentary on Ṭawâli', a theological work on metaphysics, by Baidâwî (*d.* A.H. 685 = A.D. 1286). See, for a copy of the text, Berlin, No. 1772.

By 'Ubaiddallâh bin Muḥammad al Farġânî عبيد الله بن محمد الفرغاني, a well-known Shâfi'i scholar and Qâḍî of Tabriz, who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition, and composed a commentary on Maṣâbiḥ, a well-known work on Ḥadîṣ. See, for a copy of this work, Lib., Cat., vol. v, part ii, No. 344. He died in A.H. 743 = A.D. 1342. See Ad Durar al Kâminah, vol. ii, fol. 624 ; Brock., vol. ii, p. 198 ; Ḥabîb as Siyar, vol. iii, part i, p. 131. The commentator dedicated the present composition to the Minister, Mubârak Shâh, who was killed in A.H. 711 (see Ad Durar, vol. ii, fol. 176), from which we may conclude that the present commentary was composed before A.H. 711.

Beginning :—

احمد الله حمدا يتقاصر عن ادراك غايته عقول العقلاء رأيت
ان اتعجب به مجددا - قال و بعد فمقصود الكتاب مرتب على مقدمة
و ثلثة كتب اقول النج *

Quotation from the text is introduced by the word قال, and the commentary by the word اقول.

For other copies of the commentary see Berlin, Nos. 1775-76 ; Bodl., No. 146 ; Escur., No. 1161.

Written in good Naskh. Dated A.H. 772.

Scribe : احمد بن محمود الاقرايى.

No. 521.

fol. 154; lines 27; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مطالع الانظار

MATĀLĪ AL ANZĀR.

A very old copy of a detailed commentary on Tawālī (for which, see preceding notice), dedicated to Amīr Qauṣūn (*d.* A.H. 742 = A.D. 1342), who was raised to the rank of Viceroy by Naṣiraddīn Muḥammad (A.H. 698-708 = A.D. 1298-1308), one of the kings of the Bahr Mamulūk dynasty.

By Shamsaddīn Maḥmūd bin 'Abdarrahmān al Iṣfahānī شمس الدين محمود بن عبد الرحمن الإصفهاني, a scholar known for his special merits in theology, philology, and logic. He was born in Iṣfahān, A.H. 674, where he completed his studies under his father and many others. In A.H. 724 he left Iṣfahān for Mecca on a pilgrimage. In the beginning of A.H. 725 he started for Damascus, where he worked for some time as a professor of the Rawāḥīyah Madrasah, and composed certain works. Shortly after, the above-mentioned Amīr Qauṣūn called the author to Egypt, where a special institution was opened for him by the Amīr. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In A.H. 749 = A.D. 1348 he was attacked by plague, and died. See, for his life and works, *Ad Durar al Kāminah*, vol. ii, fol. 578; *Br. Mus. Suppl.*, No. 186; *Brock.*, vol. ii, p. 110.

Beginning:—

الحمد لله الذي توحد بوجود الوجود و دوام البقاء و سميت
بمطالع الانوار قال الحمد لمن وجب وجوده اقول ضمن هذه
الخطبة بمسائل الدين بمعظم مطالب الدين الخ

For other copies of the present commentary see Berlin, Nos. 1777-85; Goth., No. 645; *Br. Mus. Suppl.*, No. 186; Rāmpūr Library, Nos. 299-302.

The present copy is not dated; but a note on the title-page tells us that it was written in A.H. 740, nine years before the author's death.

A lithographed copy of the commentary, dated A.H. 1305, is noticed in the Rāmpūr Library, No. 298.

Written in good Naskh.

No. 522.

fol. 197; lines 21; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work. The commentator's preface is omitted in the present copy; and a short preface has been added by some unknown person, thus:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد وآله واصحابه

اجمعين النخ *

The commentary, after the preface, begins thus:—

قال الحمد لمن وجب وجوده اقول ضمن هذه الخطبة بمعظم

مطالب الدين النخ *

Written in Nasta'liq. Dated A.H. 975.

Scribe: نعمة الله بن امين الله.

No. 523.

fol. 139; lines 25; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

حاشية مطالع الانظار

HĀSHIYATU MATĀLI' AL ANẒĀR.

A very useful gloss, being mainly an annotation on Isfahānī's commentary (Nos. 521-22 above), and also containing notes on the gloss of Sayyid (*d.* A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356). For a copy of Sayyid's gloss see India Office, No. 595.

By Mu'in bin Hasan bin Muhammad at Tūnī al Isfahānī بن معين. The present gloss and its author are noticed in Rāmpūr Library, No. 132; but the date of the writer's death is not stated, nor do the works of reference help us to discover the century to which he belonged. The fact, however, that the writer of the gloss addresses Sayyid Sharīf as سيدنا (my master), and that he does not quote any other glosses composed later than Sayyid, suggest that he was a scholar of the 9th century A.H. This is further supported by the fact that Maḥmūd al Bukhārī, a scholar of the 10th century A.H., in his gloss (see No. 525 below) quotes the writer of the present gloss.

Beginning:—

الحمد لله الذي لا اله الا هو الحي القيوم لا تأخذه سنة ولا نوم
 اما بعد فيقول المفتقر الى الله الغني معين بن حسن بن محمد التونسي
 فبذة فوائد متعلقة بالشرح المشهور بطواع الانظر قد كنت جمعتها فيما
 سلف من الزمان مما استفدت من اعظم العلماء و التقطت من كتب
 القدماء ظهري بالفكر فادرت ان اجمعها ليكون تذكرة
 للاخوان و القوائد المنيعة التي علقها على هذا الشرح سيدنا و سيد البشر
 استاذ جماهير العلماء المتبحرين و سلطان اعظم المتأخرين شريف
 الحق و الدين النعم *

Written in fair Naskh. Not dated; apparently 11th century
 A.H.

No. 524.

fol. 321; lines 23; size 9×5 ; 6×3 .

The Same.

Another copy of the preceding gloss.

Written in good Naskh. Not dated; apparently 11th century

A.H.

No. 525.

fol. 119; lines 25; size $7 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

(حاشية طالع الانظار)

ḤĀSHIYATU MAṬĀLĪ AL ANẒĀR.

A very rare annotation on Maḥmūd al Isfahān's commentary (Nos. 521-22 above). The notes on the preface and on the Muqaddimah, which should be contained in the annotation, are wanting in the present copy. Otherwise it is a complete annotation, beginning with *الكتاب الاول في الممكنات*, the first main division of the work, corresponding with fol. 19^b of No. 521. The title of the present annotation does not appear either at the beginning or at the end.

On the contrary, a misleading note on the title-page¹ tells us that the present work is a gloss on *Sharḥu Mawâqif* (No. 535 below), whereas a careful examination of the contents shows that it is a gloss on the commentary, No. 521. The writer of the gloss does not mention his name either at the beginning or end of the work; but, on fol. 95^b, he mentions his name incidentally as Maḥmūd al Bukhārī, as appears from the following:—

الفصل السادس الحمد لله الذي بهت في وجود مزاياه عقول العقلاء
وتعذر الى معرفته بدهته وصول العلماء و الصلوة والسلام على سيدنا
محمد وبعد فيقول المحتاج الى الله الباري محمود البخاري
احسن الله حاله و انجح آماله هذه قليلة من الشبهة و الايرادات
و يسيرة من الاجوبة و الرديدات علقت على سبيل الاستعجال الخ •

By Maḥmūd bin Ni'matallāh al Bukhārī البخاري. Two works of his are mentioned in India Office, Nos. 556, 559; but no account of the author, the date of his death, or the century to which he belonged, are given. That he was a scholar of the 10th century A.H. appears, however, from the following facts: that on fol. 90 he quotes Tūnī (see No. 523 above); that he dedicated another gloss (see Hand-list, No. 1540) on *Al Fawâ'id aḍ Ḍi'yā'iyah* by Jāmi (d. A.H. 898 = A.D. 1492) to the Emperor Bābar (A.H. 909–937 = A.D. 1503–1530); and that he refers to Jāmi in the said gloss with the words *قدس سره*, a term which is always used of the dead.

Beginning:—

قوله (المصنف) الكتاب الاول في الممكنات يجوز ان يراد بالممكن
ههنا التكوين العام المقيد بجانب العدم و ان يراد بالممكن الخاص و لكن
يعنون الكتاب الاول به باعتبار اغلب اجزاء ذلك الكتاب او باعتبار ان المقصود
انما هو بيان احوال الممكنات و ذكر الامور العامة في الباب الاول من هذا
الكتاب انما هو على سبيل المبدئية الخ •

Written in fair Nasta'liq. Not dated; apparently 12th century, A.H.

¹ On the strength of this note the present MS. has been wrongly described in Handlist No. 1180; nor was the name of the author given, having been traced subsequently.

No. 526.

fol. 73; lines 5; size $7\frac{1}{2} \times 5\frac{1}{2}$; $3\frac{1}{2} \times 2\frac{1}{4}$.

عمدة العقائد

‘UMDAT AL ‘AQÂ’ID.

(Also designated Al ‘Aqidat Al Hâfiziyah.)

A treatise on theology, expounding Sunni dogmas, with a refutation of the doctrines of the Shi’a and other sects. The present work was edited by W. Cureton and published in London, A.D. 1843, under the title of ‘Umdat u ‘Aqidat i Ahl as Sunnah, or “Pillars of the Creed of the Sunnites.”

Author: Hâfizaddin Abû’l Barakât ‘Abdallâh bin Aḥmad bin Maḥmūd an Nasafī حافظ الدين ابو البركات عبد الله بن احمد بن محمود النسفي, a well-known scholar of the Ḥanafī School, who composed several works on the Qur’ānic branches, jurisprudence and theology. He died in A.H. 710 = A.D. 1310; see Brock., vol. ii, p. 196. ‘Alī Qārī in his *Ṭabaqât*, fol. 128^b, gives the date of the author’s death as A.H. 701; but A.H. 710 is a date supported by several authors.

Beginning:—

الحمد لله رب العالمين والصلوة على رسوله محمد وآله اجمعين
قال الصدر حافظ الملة والدين ابو البركات عبد الله بن احمد بن محمود
النسفي هذا المختصر عمدة عقيدة اهل السنة والجماعة الخ •

For other copies of the work see Berlin, Nos. 1988-90; Leid, No. 217; Br. Mus., No. 1485; India Office, Nos. 434-36.

Written in good Naskh. Dated A.H. 981.

No. 527.

fol. 85; lines 29; size $10 \times 7\frac{1}{2}$; 7×5 .

الانتقاد في شرح عمدة العقائد

AL INTIQÂD FÎ SHARH I 'UMDAT AL
'AQÂ'ID.

A rare and detailed commentary on the preceding work, dedicated to one Qāḍī 'Abdalmu'min.

By Aḥmad bin A'ūd bin Dānīshmand al Ḥanafī بن اعمود بن دانشمند. No account of the commentator is found in the works of reference, with the sole exception of Hāj. Khaḷ. who, in vol ii, p. 39, tells us that he was a scholar of the 8th century A.H. This is supported by the fact that the commentator quotes several authors, the latest of whom is Taftāzānī (d. A.H. 791 = A.D. 1389), whom he mentions on fol. 47* thus:—

• وذكر التفتازاني في شرح المقامد ان السحر امر خارق للعادة الخ

Beginning:—

الحمد لمن ثبت وجوده بالبراهين القطعية وجوب وجوده بالحجج

الساطعة وبعد فقد صنف حافظ الحق والملّة مقدمة اردت

ان اشرح لها شرحاً وافياً وسميته كتاب الانتقاد في شرح عمدة

الاعتقاد الخ •

Written in fair Naskh. Not dated; apparently 10th century A.H.

The MS. was for some time in the possession of one Khalīl Muḥammad, the Imām of Jāmi' Umawī of Damascus, as appears from the following note:—

الحمد لله من كتب الفقير خليل محمد امام الجامع الشريف

• العموي

No. 528.

foll. 207; lines 43; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

كتاب الرد على الرافضى

KITÂB AR RADD 'ALÂ AR RÂFIDÎ.

(Also designated Minhâj as Sunnah; see Hâj Khal., vol. ii, p. 353.)

An old and valuable copy of a refutation of Minhâj al Karâmah (also designated Minhâj al Istiqâmalhi; see Hâj. Khal., p. 353), a work which deals mainly with the Imâmat question and some other Shi'a doctrines, by Hilli (d. A.H. 726 = A.D. 1325; see No. 594 below). For a copy of Minhâj al Karâmah see India Office, No. 471/3.

Author: Abû'l 'Abbâs Ahmad bin 'Abdalhalim ابو العباس احمد بن عبد الحليم, commonly called Ibn Taimiyah (d. A.H. 728 = A.D. 1327; see Lib. Cat., vol. v, part ii, No. 462/1).

Beginning:—

الحمد لله الذي بعث النبيين مبشرين ومنذرين اما بعد قد
احضر الى طائفة من اهل السنة والجماعة كتابا صنفه بعض شيوخ
الرافضة في عصرنا وهذا المصنف سمي كتابه منهاج الكرامة في
معرفة الامامة الخ •

Ibn Taimiyah as Sunî and Hilli as Shi'a were contemporaries, and prominent scholars, known for their bitter prejudice against each other. Ibn Taimiyah refers to Hilli in the preface as بعض شيوخ الرافضة (one of the Râfidîs of his age). Each of the points dealt with by Hilli is fully criticised and refuted by Ibn Taimiyah, who deals at length with the objections to the Shi'a theory regarding the Gaibah of the 12th Imâm (see, for this theory, No. 591 below), and totally rejects the same on the basis of the Qur'ân and Hadîs and for other reasons. It is said that the Shi'a authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A.H. 1340.

The colophon runs thus:—

تم الكتاب فرغ من نسخه سنة احدى عشرة و ثمانمائة
يوسف بن عمر العطار الخ •

Written in good Naskh. Dated A.H. 811.

Scribe : يوسف بن عمر العطار. There are two important notes, one on the title-page, written in gold, which runs thus:—

برسم الخزانة العالية السلطانية الامامية الاعظمية الناصرية
الصلاحية الرسولية الغسانية خلد الله ملك ماله ونصرة آمين *

The other, at the end, runs thus:—

وذلك برسم الخزانة المعمورة السعيدة المنصورية الملكية المالكية
الناصرية عمرها الله بقاء ماله وخلد الله ماله ونصرة آمين *

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nâsir Aḥmed (A.H. 803–829 = A.D. 1400–1426), one of the kings of the Rasulid dynasty.

From certain other notes at the end, it appears that the MS. was for some time in the Library of Amir Saṇ'ā (see, for a brief account of Amir's Library, Lib. Cat., vol. v, part ii, No. 305).

No. 529.

fol. 25; lines 20; size $9\frac{1}{2} \times 6$; 7×4 .

شرح الايمان و الاسلام

SHARḤ AL 'ĪMÂN WA AL ISLÂM.

A treatise explaining the true meaning of the words, 'Īmân and Islâm, and pointing out the differences in the technical sense of the two words. The author quotes, in support of his views, the Qur'ân, Ḥadîṣ, and the opinion of reliable authorities.

A note on the title-page tells us that the treatise is by Ibn Taimiyah, see No. 528 above; but no mention of this treatise is found in any list of the author's compositions contained in the books of reference. A treatise with the same title by Muḥammad bin Sulaimân az Zubairi (d. A.H. 317 = A.D. 929) is mentioned in Munich, No. 893 (see Brock., vol. i, p. 180); but this is obviously a much earlier work, since the present treatise contains quotations from authors of the 6th century A.H. See fol. 10^b, where *Sharḥ al Maḍhab* by Qāḍi Abū Ya'lâ (d. A.H. 560 = A.D. 1164; see Ibn Rajab, vol. i, fol. 163) is quoted thus: حكاه عن القاضى ابو يعلى في شرح المذهب. Hence, in the absence of any strong evidence to the contrary, we may accept the statement contained in the note referred to above.

Beginning:—

الحمد لله نستعينه و نستغفره اعلم ان إيمان و الاسلام يجتمع
فيهما الدين كله و قد كثر الكلام في حقيقة الايمان و الاسلام و نزاعهم و اضطرابهم
و قد عذفت في ذلك مجلدات ففقول قد فوق النبي صلى الله
عليه و سلم في حديث جبرئيل بين مسمى الايمان الاسلام و الاحسان
الحج •

Written in good Naskh. Not dated; apparently 10th century
A.H.

No. 530.

foil. 73; lines 25; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

كتاب العلو

KITÂB AL 'ULŪW.

A work treating of the exaltation of God on his heavenly throne (مسئلة علو الله), a doctrine based on verses of the Qur'ân and on Hadîṣ, an important and much disputed point of theology. The author supports the views of orthodox Muhammadans on the subject, and quotes the opinions and statements of reliable authorities from the second century down to his own time.

Author: *Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad Ad Dahabî* شمس الدين ابو عبد الله محمد بن احمد الذهبي, one of the prominent scholars of the 8th century A.H., who died in A.H. 748 = A.D. 1348. See Lib. Cat., vol. v, part ii, No. 462.7.

Beginning:—

الحمد لله العلي العظيم رب العرش العظيم على نعمائه السابقة
الظاهرة و الباطنة الحج •

The present work, according to the author's statement in the preface, is a continuation of his own treatise on the subject composed in A.H. 691.

A copy of the work is mentioned in Berlin, No. 2313.

Written in fair Naskh. Not dated; apparently 11th century
A.H.

No. 531.

fol. 9 ; lines 18 ; size $6\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another, but incomplete, copy of the preceding work, described on the title-page as the 3rd part of that work, thus :—

الجزء الثالث من كذاب مسئلة علو الله تعالى مما جمعه محمد
بن احمد الذهبي *

The present copy (which corresponds with fol. 51^a–67^b of No. 530) is most probably 300 years older than the latter. It begins abruptly thus :—

وروي الحفاظ عبد الغني وشيخ الاسلام ابو الحسن البكري وغيرهم
باسنادهم في جمعهم عقيدة الشافعي الن *

The present 3rd part ends thus :—

رواة الخطيب في تاريخه عن عبد الله بن محمد القرشي *

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

No. 532.

fol. 149 ; lines 21 ; size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الكافية الشافية في انتصار الفرق الناجية

AL KÂFIYATU ASH SHÂFIYAH FÎ
INTIŞÂR AL FIRQAT AN
NÂJIYAH.

A versified theological work, containing an exposition of the doctrines of orthodox Muhammadans, and refuting the doctrines of other sects. It consists of 5,828 couplets, each of which ends with the letter ن. Hence the work is known as Qasîdâ'î Nûnîyah. Hâj. Khal., vol. ii, p. 127, wrongly designates it Qasîdatu Lâniyah.

Author : Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimî. (d. A.H. 751 = A.D. 1350 ; see Lib. Cat., vol. v, part ii, No. 323).

The preface begins thus:—

الحمد لله شهدت برؤيته جميع مخلوقاته و اقرت له بالعبودية جميع
مصنوعاته الخ *

After the preface, the work begins with the following verses:—

إذا اردت مجامع الطرق التي فيها انتراق الذل في القوآن
مدار هما اعلان قائ عليهما هذا الخلاف هما له وكفان

The work comprises several Fasl, in addition to a detailed Muqaddimah (introduction) and a Khâtimah (epilogue). The Muqaddimah includes a short historical introduction to the subject; while the Khâtimah contains a description of Paradise, and a statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology are dealt with in verse in the several Fasl.

Only one other MS. copy of the work is noticed, viz., in Berlin, No. 2092; but the work was printed in Cairo, A.H. 1338.

Written in fair Naskh. Dated A.H. 1190.

No. 533.

fol. 113; lines 27; size $12 \times 8\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work. Written in bold Naskh, Dated A.H. 1243.

No. 534.

fol. 167; lines 19; size $10 \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

حادي الارواح الى بلاد الافراح

HÂDÎ AL ARWÂH ILÂ BILÂD
AL AFRÂH.

The work contains a description of Paradise and of the blessings of God enjoyed therein, with a refutation of the attacks directed against orthodox Muhammadans on this subject by the Mu'tazili and Jahamî sects. The author supports the views of the orthodox school, quoting verses from the Qur'ân, Hadîs, and the opinions of reliable

authorities. Biographers of the author say that no one prior to him had ever composed such a useful work on the subject.

Author: Abū 'Abdallāh Muḥammad bin Abi Bakr bin Ayyūb al Qaiyimī أبو عبد الله محمد بن أبي بكر بن أيوب القيمي (d. A.H. 751 = A.D. 1350; see No. 532 above).

Beginning:—

الحمد لله الذي جعل جنات الفردوس لعباده فزلاً وبعد فهذا كتاب اجتهدت في جمعه و ترتيبه فهو للمحزون سلوة و للمشتاق الى تلك العرائس جلوة و سميته حادي الراح الى بلاد الافراح الخ •

For other copies of the work see Berlin, No. 8798; Paris, No. 1387; Leid, No. 2023; Cairo, vol. ii, p. 133. The work was printed in Cairo in A.H. 1340, along with I'lam al Mûqî'in.

Written in good Naskh. Not dated; apparently 8th century A.H. Foll. 2-12 and foll. 159-165 (which are dated A.H. 1292) are supplied in a later hand.

No. 535.

foll. 311; lines 33; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح المواقف

SHARḤ AL MAWÂQIF.

A well-known commentary on Mawâqif, a famous treatise on the scholastic theology, divided into 8 Mawqaf, by Qâḍi Aḍud (d. A.H. 756 = A.D. 1356).

By 'Alī bin Muḥammad وعلي بن محمد commonly called As Sayyid Ash Sharif Al Jurjānī السيد الشريف الجرجاني (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

The present copy, as well as the succeeding MS. which is another copy of the same, begins without preface, thus:—

• ضمن خطبة كتابه الاشارة الى مقاصد علم الكلام الخ •

The preface of the commentary, as given in the India Office copy (No. 438), begins as follows:—

• سبحان من تقدست سبحات جماله الخ •

In this preface, it is stated that Sayyid completed the present commentary in A.H. 708; and that he dedicated it to Sulṭān-Giyâṣ-ad-din, the grandson of Timūr, who was dethroned in A.H. 809.

The great excellence and usefulness of the present commentary account for its universal popularity among scholars, who ever since the commentator's own day have continued to write glosses and annotations upon it.

For other copies of the commentary see India Office, Nos. 438-45; Berlin, Nos. 1801-02; Leid, No. 1548; Paris, Nos. 2393-94; Cairo, vol. ii, p. 29.

Written in beautiful Naskh, within gold-ruled borders. Has a frontispiece. Not dated; apparently 9th century A.H.

No. 536.

fol. 342; lines 27; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 986.

No. 537.

fol. 319; lines 24; size $6\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

حاشية الحلبي على شرح المواقف

HĀSHIYAT AL CHALABĪ 'ALĀ SHARḤ AL MAWĀQIF.

A well-known gloss on *Sharḥ al Mawāqif* (see No. 536 above).

By Ḥasan bin Muḥammad Shāh al Fanārī حسن بن محمد شاه الفناري, commonly called Al Chalabi الحلبي, a famous author and scholar, known for his special merits in the Qur'ānic branches, jurisprudence and theology. The author, after completing his studies, was appointed teacher in a Madrasah in Adrianople, where he composed a gloss on *Talwih* (see Hand-list, No. 704). A few years later he visited Cairo, where he attended the lectures of a certain professor, specially known for his lectures on philology; and on his return from Cairo he was appointed professor in the *Iznik* Madrasah of Constantinople. He was born in A.H. 840, and died in A.H. 886 = A.D. 1481. For his life and other works see Brock., vol. ii, p. 229; *Ḥadā'iq al Ḥanafiyah*, p. 338.

Beginning:—

الحمد لله الذي تولمت الافهام في كبرياء ذاته و تحييت الالهام
في عظمة صفاته الع *

For other copies of the work see Berjīn, No. 1107; Cairo, vol. ii, p. 16.

A printed copy of the gloss is noticed in the 'Āṣifiyah Library, No. 322.

Written in fair Naskh. Not dated; apparently 10th century A.H.

No. 538.

fol. 338; lines 21; size 10×6 ; $7 \times 3\frac{1}{2}$.

الحاشية تلى شرح المواقف

AL ḤĀSHIYAT U 'ALĀ SHARḤ AL MĀWĀQIF.

A very detailed gloss on *Sharḥ Al Mawāqif* (No. 535 above), explaining the text from the theological and philological points of view

By 'Abdalḥakim As Siyālḳūtī السیالکوتی (d. A.H. 1067 = A.D. 1656). See No. 509 above.

Beginning:—

الهم لك الحمد يوافي نعمك ويكافئ مزيد كرمك اما بعد
فهذه فوائد بل فوائد علقها على شرح المواقف عذ قراءة العین
لهذا الغريب عبد الله الملقب باللبیب الع *

'Abdalḥakim, in the preface, tells us that the present composition is, with certain additions, a collection of the notes which he made on a copy of *Sharḥ Al Mawāqif*, studied under him by his son, 'Abdallāh, commonly known as Al Labīb, himself the author of a gloss on *Al Muṭawwal* (see Handlist, No. 2798).

One Muhammad 'Askari tells us, in a note at the end, that the present copy was compared in A.H. 1106 with a copy belonging to 'Abdallaṭif, the grandson of 'Abdalḥakim.

Written in Nasta'liq. Not dated; but the above note suggests that it was written in or before A.H. 1106.

No. 539.

fol. 432; lines 21; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 540.

fol. 193; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$

الحاشية على الامور العامة

AL ḤĀSHIYAT 'ALĀ AL 'UMÛR AL
'ĀMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of Sharḥ Mawâqif, on fundamental principles (الامور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations on the present gloss, afford abundant evidence of their devotion to the subject. The present gloss was dedicated to Aurangzaib (A.H. 1069-1118 = A.D. 1659-1707).

By Mir Muḥammad Zāhid bin Muḥammad Aslam Al Harawī مير محمد زاهد بن محمد اسلم الهروي, commonly known as Mir Zāhid, the most prominent scholar of his age, and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of Yak Hazāri (commander of one thousand) in the reign of Shāh Jahān. Our author's literary attainments and merits were fully appreciated by Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659), who first appointed him Hisbah, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After Shāh Jahān's death, the author was honoured by Aurangzaib, being given a respectable post in Kabul, where he settled permanently. He died in A.H. 1101 = A.D. 1689. See Subḥat al Marjān, fol. 156^a; Ḥadā'iq al Ḥanifiyah, p. 428; Taḍkira i Ulmā' Hind, p. 188.

Beginning—

نحمدك يا من قصرت من وصف كماله السفة العلماء الاعلام
قوله مالا يختص الخ انت تعلم ان المتبادر منه ان الامور العامة احوال
الواجب والجوهر والعرض الخ *

The work was printed in the 'Alawi Press, Delhi, A.D. 1879, and in Lucknow, A.H. 1263.

For other copies of the work see Râmpûr Hand-list, Nos. 90-92; Āṣifiyah Hand-list, No. 34; India Office, Nos. 451-52.

The present copy is written in beautiful Naskh, within gold-ruled borders. It has a frontispiece. The copy is not dated, but a note, dated A.H. 1102, on the title-page, suggests that it was written in or before that year.

A note, followed by a seal, on the title-page, tells us that the MS. was for some time in the possession of Dâ'ûd Khân Quraishî, an officer of Panj Hazâri in the reign of Aurangzaib, who was appointed Governor of Allahâbâd in A.H. 1080 = A.D. 1670; see Beale, p. 119. This note is followed by another, dated A.H. 1102, written by Ibn Mihr Jân, who tells us that he received the present copy from the above-mentioned Dâ'ûd Khân.

No. 541.

fol. 110; lines 19, size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3 .

The Same.

Another copy of the preceding gloss, beginning, without preface, thus:—

قوله مالا يختص الخ اذت تعلم ان المتبادر منه ان الامور العامة
الخ *

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 542.

fol. 67; lines 29; size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3 .

The Same.

Another copy of the same gloss, beginning, like the above copy, without the preface.

Written in Nasta'liq. Dated A.H. 1141.

No. 543.

fol. 71; lines 28; size 12×6 ; $10\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI MĪR ZĀHID.

A very useful annotation of Mīr Zāhid's gloss (Nos. 540-42 above), containing useful critical notes.

By Qāḍī Muḥarak bin Muḥammad Dā'im al Fārūqī al Gupāmu'i قاضي مبارك بن محمد دائم الفاروقي الغوپاموي, the most widely recognized Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulavī Ḥamdallāh (d. A.H. 1160 = A.D. 1747). His commentary on Sullam (see Hand-list, No. 1982) is one of the standard books for higher studies in logic in India. He was born in Gūpamu, a village in the Hardoi district of Oudh. He died in A.H. 1162 = A.D. 1748. See Taḍkira'i 'Ulamāi Hind, p. 174.

Beginning, without preface, thus :—

قوله ان المتبادر منه الخ لا يقال كما كان موضوع العلم هو المعلوم
او الوجود المطلق الخ *

For other copies of the work see Rampūr printed list, Nos. 71-72; India Office, No. 453.

The present copy (which is defective at the end) bears three Arḍdidahs, without name, dated A.H. 1192, 1197, 1201, respectively.

Written in Nasta'liq. Not dated; but most probably written in or before A.H. 1192.

No. 544.

fol. 57; lines 20; size $10 \times 5\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

The Same.

Another copy of the same, defective at the end, like the preceding copy.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 545.

fol. 134; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على حاشية مير زاهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI
MÎR ZÂHID.

An annotation containing detailed notes on Mir Zâhid's gloss (Nos. 540-42 above).

By Maulavi Barkatallâh مولوي برکت اللہ, designated Barkat 'Alî in the Râmpûr Hand-list, No. 74; an Indian scholar of the 12th century A.H. He dedicated the present work to Amîr al Umarâ' Najib ad Dawlah (d. A.H. 1184 = A.D. 1770; see Beale, p. 290).

Beginning:—

يا من حمدة اول مواقف الكلام و آخر المقاصد قوله انت
تعلم ان المتبادر منه انك انت خبير ان الشائع في عرفهم استعمال لفظ
الاختصاص في المحمولات بالطبع الخ *

For another copy of the present work see Râmpûr Hand-list, No. 74.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 546.

fol. 151; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century, A.H.

No. 547.

fol. 160; lines 19; size $11\frac{1}{2} \times 7$; 8×4 .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MÎR ZÂHID.

An annotation of Mir Zâhid's gloss (No. 540 above).

By Maulavî Zahûrallâh bin Muḥammad Walî bin Ġulâm Muṣṭafâ a Muftî and scholar of Lucknow. He was born in A.H. 1174, and studied under his father and his uncle, Mullâ Muḥammad Ḥasan. He is the author of some other glosses on different works; see Taḍkira'i 'Ulamâi' Hind, p. 100. The date of his death is omitted by his biographers; but since we know of certain of his pupils who studied under him in the 13th century A.H., we can place it in that century.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله و اصحابه
اجمعين قال المصنف اي مالا يختص النح اعلم انه قد وقع في
تبئين معنى الامور العامة عبارات مضطربة النح •

The use, with reference to the author, of the word سلمه (an invocation only used of a living person) in a note on the title-page, which runs thus:—حاشية مولوي ظهرو الله سلمه at once suggests that the present copy was written in the author's lifetime.

Written in Nasta'liq. Not dated; apparently 13th century, A.H.

No. 548.

fol. 454; lines 18; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MÎR ZÂHID.

An annotation containing detailed notes on Mir Zâhid's gloss (No. 540 above); much appreciated in India, these notes being remarkable for their critical acumen.

By 'Abdal 'Ali Muḥammad bin Nizāmaddin **عبد العلي محمد بن نظام**, commonly called Baḥr al 'Ulūm (**بحر العلوم**), known throughout India for his special merits in logic, theology, philosophy and jurisprudence, and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow, where he studied under his father and some others. He completed his studies at an early age, being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow; but unfortunately some unhappy event forced him to leave that place for Shāhjahānpūr. However, shortly after, at the request of the Nawwāb of Rāmpūr, he went there, and was appointed Principal of the State Madrasah, where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwāb, being unwilling to meet the expense, refused some admission. Baḥr al 'Ulūm, in displeasure at this action of the Nawwāb, resigned his service. Meantime, he was requested by Munshī Sadraddin to accept the post of Principal of the Būhār Madrasah in Bardawan (Bengal). This he did, and worked there for some years. It was here that he composed **قيامت نامه**, a work in Persian on the events connected with the day of resurrection. See Būhār Lib. Cat., vol. i, No. 132. From Būhār he went to Madras; where he worked as a professor for some years, and died in A.H. 1225 = A.D. 1810. This is the date given by the authors of *Ḥadā'iq al Ḥanafiyah*, p. 467; of the Rāmpūr Hand-list, No. 69; and of the 'Āsifiyah Library, No. 376. On the other hand, the author of the first volume of the Būhār Library Catalogue gives the date of his death as A.H. 1226; whereas the author of *Tadhkirat 'Ulamā' i Hind*, p. 123, and Dr. Hidāyat Ḥusain, in Būhār Lib. Cat., vol. ii, p. 163, say that he died in A.H. 1235. The date A.H. 1235 may safely be rejected, however, in view of the fact that Ḥāfiẓ Gulām Muḥammad, in his work, *Aṣ Ṣaulat al 'Abqariyah* (see No. 584 below), which was composed in A.H. 1227, mentions Baḥr al 'Ulūm as his teacher, and uses the words **قدس الله الباري مؤلفه** which are always used of a deceased person, thus indicating that Baḥr al 'Ulūm was no longer alive in A.H. 1227. As regards the other dates given, viz., 1225 and 1226 A.H., we have no clue as to which should be preferred.

Beginning:—

ان اجل كلام ينطلق باللسان اما بعد فيقول العبد الراجي
 عبد العلي محمد ابو العيش ابن نظام الملة والدين الانصاري
 ان الامور العامة من اجل العلوم العقلية قوله اى مالا يختص به
 اعلم انه قد وقع في تفسير الامور العامة عبارات مضطربة الـ *

The author, in the preface, gives some description of *Sharḥ al Mawāqif* and of the gloss upon it by Mir Zāhid.

For other copies of the work see Rāmpūr, Nos. 68-70; 'Āṣifiyah, No. 376.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

Maulavi Sa'id of Patna (see Lib. Cat., vol. v, part i, No. 227) tells us, in an autograph note at the beginning, that the MS. was for some time in his possession.

No. 549.

foll. 216; lines 17; size $12\frac{1}{2} \times 8$; $8 \times 3\frac{1}{2}$.

The Same.

Another copy of the same, beginning without the preface, thus:—

قوله اي مالا يختص الخ اعلم انه قد وقع في تفسير الامور العامة
عبارات مضطربة الخ *

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 550.

foll. 120; lines 17; size 8×5 ; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح العقائد العنصرية

SHARḤU AL 'AQĀ'ID AL AḌUDĪYAH.

(Also known as 'Aqā'id u Mullā Jalāl.)

A very popular commentary on 'Aqā'id Aḍudīyah, a treatise on the principles of faith written, from the Sunnī standpoint, by Qāḍī 'Aḍud (*d.* A.H. 756 = A.D. 1355). For a copy of this treatise see Br. Mus. Suppl., No. 1206/3.

By Jalāluddīn Muḥammad bin As'ad Aṣ Ṣiddiqī Ad Dawwānī جلال الدين محمد بن اسعد الصديقي الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence. He is commonly known as معفق دواني (the scholar of Dawwān). He was born in A.H. 830 in Dawwān, a district in Gāzarūn, where his father was a Qāḍī. He worked as a professor of

the Madrasah Aitam in Shîrâz, and then as a Qâdi of the same place. He is the author of a number of works, most of them on the subjects referred to above. In all, 35 works of his are enumerated in Brock., vol. ii, p. 217. The literary disputes between the author and Şadraddîn Ash Shîrâzî (*d.* A.H. 930 = A.D. 1523) are not unknown to scholars. See, for the subject of one of these disputes, No. 603 below. He died in A.H. 907 = A.D. 1501; see Rieu, *Persian Cat.*, vol. ii, p. 442^b; Brock., vol. ii, p. 217; Ḥabîb as Siyar, vol. iii, part iv, p. 111.

Beginning:—

يا من وفقنا لتحقيق العقائد الاسلامية وبعد فيقول المحتاج
الى ربه الغني محمد بن اسعد الصديقي الدواني ان العقائد العضية
لم تدع قاعدة من اصول الدينية النخ

Dawwânî, in the preface, tells us that it is the first commentary to be written on the treatise; but an earlier commentary by Muḥammad ad Dâmaġânî is noticed in Cairo, vol. ii, p. 38; *Cf.* Library Handlist, No. 2634/2.

The present commentary, which was composed in Marv, A.H. 905, is the last composition of the author. Though technically a commentary, it is looked upon as an independent work on the subject. Hence it is known as 'Aqâ'id Mullâ Jalâl; has been introduced into the course of studies in theology in many Madrasahs; and many scholars have written glosses and annotations on the same.

The present work was printed in Constantinople, A.H. 1232; Cairo, A.H. 1296; Delhi, A.D. 1879.

For other copies of the work see Râmpûr Library, Nos. 202-6; 'Âsifiyah Library, Nos. 21, 127, 373; Berlin, No. 1994; Leid, No. 2026; India Office, Nos. 445-48, 466/1.

Written in Nasta'liq. Dated A.H. 1085.

No. 551.

foll. 58; lines 21; size 11 × 7; 8 × 3½.

The Same.

Another copy of the same. Written in Naskh. Dated A.H. 1116. It is noted, at the end, by one Jân 'Alî, that the present MS. was purchased for the Royal Library of Akbar II. (A.H. 1221-53 =

A.D. 1806-37). One Mullâ Muḥammad bin Aḥmad bin Rasûl, in a note on the title-page, tells us that in A.H. 1193 he taught students from the present copy in the presence of a number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

No. 552.

fol. 84; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 6\frac{1}{2}$.

الحاشية تلى شرح العقائد العنصرية

AL ḤĀSHIYATU 'ALĀ SHARḤ AL 'AQĀ'ID AL AḌUDĪYAH.

(Also known as Khānqāhiyah.)

An incomplete copy of a well-known gloss on Dawwānī's commentary (No. 550 above), composed in A.H. 1000. Defective at the end.

By Yûsuf bin Muḥammad Jân al Qarâbâgî يوسف بن محمد جان القراباغى, one of the eminent scholars of the 11th century. He was born in Qarâbâg, a village in Hamadân. He died about A.H. 1034 = A.D. 1624; see *Khûlâṣat al Aṣar*, vol. iv, p. 510. Hâj. Khal., vol. ii, p. 27, says that he died about A.H. 1030 = A.D. 1620.

Beginning:—

كيف لا احمد وكيف احمد فيقول الحوج ابن محمد جان

القراباغى وسميته بالخانقاهي الخ *

The author composed the present gloss, which is his first composition, at a Khānqāh of Samarqand. Hence it is sometimes known as Khānqāhiyah. He dedicated the gloss to Ṣufī Abû Ḥamid Khalīlallāh.

For other copies of the work see India Office, No. 459; Rāmpūr, Nos. 116-117. A printed copy of the gloss, dated A.H. 1289, is noticed in Rāmpūr, No. 15.

Written in Nasta'liq. Dated 1102 A.H.

No. 553.

fol. 106; lines 15; size $11\frac{1}{2} \times 5\frac{1}{2}$; $8\frac{1}{2} \times 4$.

The Same.

Another copy of the same, also defective at the end. Written in Naskh. Not dated; apparently 14th century A.H.

No. 554.

fol. 47; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الحاشية على شرح العقائد العصرية

AL ḤĀSHIYATU 'ALĀ SHARḤ AL
'AQĀ'ID AL ADŪDĪYAH.

A gloss on Dawwānī's commentary (No. 550 above), explaining the theological points either omitted, or dealt with very briefly, by Dawwānī. In some cases a philological explanation of the words is also given.

By 'Abdalḥakim as Siyālkūṭī عبد الحكيم السيالكوتي (d. A.H. 1067 = A.D. 1656; see No. 509, above).

Beginning:—

وهو انسان الضمير راجع الى لفظ النبي المذكور صريحاً فان التعيين مستفاد من اللام فما قيل انه راجع الى المطلق المذكور ضمناً توهم النسخ *

Two copies of the gloss are mentioned in Rāmpūr, Nos. 111-13.

The colophon runs thus:—

تمت الحاشية الميمونة من مصنفات عبد الحكيم السيالكوتي على
شرح العقائد مولانا جلال الدين الدواني *

Written in fair Nasta'liq, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 12th century A.H.

No. 555.

fol. 60; lines 11; size $8\frac{1}{2} \times 4$; $5\frac{1}{2} \times 2\frac{1}{2}$.

فخر الحواشي

FAKHR AL HAWÂSHÎ.

An annotation of Dawwânî's commentary (see No. 550 above), and on its gloss, No. 552 above.

By Muḥammad bin 'Abdal'azîz العزیز بن محمد, an Indian scholar of the 12th century A.H., who completed the present annotation in A.H. 1118. The writer, on fol. 37^a, mentions his father's Persian work كشف الغطاء on Khilafat, which is also incidentally mentioned in Persian Cat., vol. viii, p. 90. 'Abdal'azîz, the father of the writer, was a poet, known as 'Izzat. He held a manṣab of 700 in the reign of Aurangzaib, and died in A.H. 1091 = A.D. 1680, see Beale p. 3.

Beginning:—

الحمد لله الذي خصنا بمراتب الادراك و التمييز و الصلوة و السلام
على من علمنا بان العلم شيء عزيز لا يعطى الا لعبد عزيز و بعد فيقول
العبد المقتدر الى رحمة الله محمد بن الشيخ في اهل التمييز المدعو
بفخر الدين ان هذه فوائد شريفة متعلقة بحل شرح العقائد
العضدية و حواشي اليوسفية و كان شروع ذلك في آخر خلافة الامام ...
عالمير بادشاه غازي محمد اورنگ زيب و اختتامه سنة مائة و الف
و ثمان من الهجرة ... و سميت بفخر الحواشي على كشف الغواشي
• النخ

Written in Nasta'liq. The frequent corrections and alterations suggest that the present is an autograph copy.

No. 556.

fol. 74; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على شرح العقائد العضدية

AL ḤĀSHIYATU 'ĀLA SHARḤ AL
'AQĀ'ID AL ADUDĪYAH.

A gloss on Dawwānī's commentary (No. 550 above), containing logical explanations of the points requiring such explanations.

By Mullā Nizāmaddin bin Qutbaddin as Sihālawī ملا نظام الدين بن قطب الدين السهالوي, the father of Baḥr al 'Ulūm (*d.* A.H. 1225 = A.D. 1810; see No. 548, above). He studied under his father, and under Amānallāh al Banārasī (*d.* A.H. 1133 = A.D. 1720). Fatiḥa'i Farāḡ, the ceremony observed on his completing his studies, was performed by a Šūfī, Ġulām Naqshband (*d.* A.H. 1126 = A.D. 1714). He received spiritual training from 'Abdarrazzāq al Hānsawī. The fame of his advanced learning and of his able teaching spread far and wide, and students flocked round him to complete their higher studies under him. He died in A.H. 1161 = A.D. 1747, leaving behind him a large number of pupils. See Taḍkira'i 'Ulamā'i Hind, p. 42; Ḥadā'q al Ḥan-fiyah, p. 445.

Beginning, without preface, thus:—

قوله هو انسان النح لا يرتاب ان حامل الضمير المذكور صريحاً وهو النبي
اذا الخصوصية انما جاءت من تلقاء لام التعريف فهو لا يتخذه صراحته النح *

The author's name does not appear anywhere in the text; but a note on the title-page, which runs thus:—*حاشية ملا نظام الدين والد*, tells us that the present gloss is by Mullā Nizāmaddin. This is confirmed by the fact that the author of the gloss, No. 557 below, quotes the following on fol. 12^v from Nizāmaddin's gloss, a passage which will be found on fol. 6^a of the present MS. :—

• تحريرة ان المقدمات مسلمة غير منتجة للمطلوب

A copy of the present gloss is noticed in Rāmpūr, No. 281.

Written in Nasta'liq. Dated A.H. 1249.

No. 557.

foll. 34; lines 22; size 10×7 ; 7×4 .

الحاشية على شرح العقائد العضدية

AL ḤASHIYATU 'ALĀ SHARḤ AL
'AQĀ'ID AL ADUDĪYAH.

A gloss on Dawwānī's commentary (No. 550 above), containing explanations of difficult points and passages.

By Mullā Kamāladdīn as Sihālāwī السهالوي, a prominent scholar of India, who studied under Mullā Nizāmaddīn (see No. 556 above). He died in A.H. 1175 = A.D. 1761; see 'Taḍkira'i 'Ulamā'i Hind, p. 173.

Beginning:—

قال الشارح هو انسان اقول المعروف باللام هو المطلق مع التخصيص
الحاصل من قبل اللام فهو عربي لا يمنع الاطلاق النج *

For two other copies of the gloss see Rāmpūr, Nos. 1118-9.

Written in Nasta'liq. Not dated; but a seal on the title-page (dated, A.H. 1177) of one Badradduja, in whose possession the MS. was for some time, suggests that our copy was written in or before that year.

No. 558.

foll. 44; lines 24; size $11\frac{1}{2} \times 5\frac{1}{2}$; $8\frac{1}{2} \times 4$.

الحاشية على شرح العقائد العضدية

AL ḤASHIYATU 'ALĀ SHARḤ AL
'AQĀ'ID AL ADUDĪYAH.

A very useful gloss on Dawwānī's commentary (No. 550 above), containing critical and exegetic notes.

By 'Abdarrahmān bin 'Abdarrasūl ar Raḥmānī بن الرحمن بن عبد الرسول الرحمانى, an Indian scholar of the 12th century A.H. He quotes early authors, and occasionally criticises them.

Beginning:—

يا من دل على ذاته بذاته ونزعة عن مجانسة مصنفاته
وبعد فيقول الفقير الى التائيد السبحاني عبد الرحمن بن عبد الرسول

الرحماني ان هذه حواشي معلقة على الشرح المشهور للعقائيد العنصرية
قد كنت قيدتها في سالف الزمان فاردت الآن ان احزرها مفصلة مبدوة
مستعيناً بالله الكريم و متوكلاً على الحي العظيم الخ *

According to the author's statement in the preface, the present work is an enlargement of certain notes which he made on Dawwānī's commentary.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 559.

fol. 71; lines 16; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 560.

fol. 386; lines 27; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

شرح المقاصد

SHARḤ AL MAQĀSID.

A very popular commentary by Sa'daddin al Taftāzānī (d. A.H. 791 = A.D. 1389; see No. 500 above) on his own concise treatise on theology, called *Al Maqāsid*; composed in Samarqand, A.H. 784.

The present copy, omitting the original preface, for which is substituted a short preface by some one else, begins thus:—

لك الحمد و المنة و على رسولك و اصحابك الصلوة و التحية و بك
الاستعانة و منك التوفيق و عليك التوكل و اليك التفويض *

The original preface of the commentary (see pp. 1-2 of the printed edition, Constantinople, A.H. 1277) begins thus:—

لك الحمد يا من بيده ملكوت كل شيء و به اعتصامه و من عنده
ابتداء كل حي و اليه معادة الخ

The present copy, and the above referred to printed copy, agree verbatim from the passage *اعلم ان للانسان قوة نظوية كمالها معرفة حقائق* (which is the beginning of the commentary) to the end. The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office, No. 461; A. S., No. 2364; Kopr., Nos. 854-55; Cairo, vol. ii. p. 26.

Written in fair Naskh. Not dated; apparently 10th century A.H., but foll. 1-144 are supplied in a later hand.

No. 561.

foll. 310; lines 17; size $10\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

تذهيب التهذيب

TADHÎB AT TAHDÎB.

A detailed commentary on the 2nd part (Theology) of AtTahdîb, a work of Sa'daddîn at Taftâzânî (*d.* A.H. 791=A.D. 1389; see No. 500 above), which is divided into two parts, the first of which is on Logic. Sa'daddîn's object in this composition was to indicate the connection between theology and logic, and to show how the study of the former is based on that of logic. For a copy of the 2nd part (Theology) see Hand-list, No. 2634/1.

By Abû Yûsuf Muḥammad bin Ya'qûb al Banbânî *ابو يوسف محمد بن يعقوب البنباني*, a scholar of the 11th century A.H; see Lib. Cat., vol. ii, No. 474.

Beginning:—

إلآم أقدم وجذاب القدس والكبرياء محفوف بالجبروت وحنّام
احجم ونقاب الحمد والثناء مكشوف في الملك والملوك فيقول
الفقيه الفضل الرباني ابو يوسف محمد بن يعقوب البنباني ... وسميته
بتذهيب التهذيب الخ •

The commentary is a rare one, only one other copy of the same having been noted, viz., Āṣifiyah Library, No. 183.

Written in Nasta'liq. Dated A.H. 1193.

No. 562.

fol. 88; lines 21; size $8 \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

الامانة في درة القلائد

AL IŞÂBATU FÎ DURRAT AL QALÂ'ID.

A rare commentary on *Durrat al Qalâid*, a versified treatise dealing with the main points of theology, and containing 100 couplets, composed in A.H. 793 by some Hanafi scholar, whose name is not known. The commentator himself could not trace the author's name, as appears from the following passage in the commentary:—

و النظم لبعض الفضلاء السابقين من الحنفية •

By Aḥmad bin Muḥammad al Madani محمد المدني, a distinguished scholar of Medina of the 11th century A.H. He is an author of more than 50 works. He died in A.H. 1071 = A.D. 1660; see Brock., vol. ii, p. 205; *Khulâṣat al Aṣar*, vol. i, p. 342; *Tāj at Tabaqât*, vol. xi, fol. 340.

Beginning:—

الحمد لله ولي النعماء باسط الجود على أهل الأرض و السماء احمد
جميع معامدة النعم •

As we are told by the commentator in the preface that, the present commentary was composed in Medina, A.H. 1057.

The following couplets in *Durrat al Qalâid* indicate the title of the work, date of composition, and number of couplets contained in the same.

باسم هذا على الصمد	الواحد الفرد القديم الاحد
سميتها بدرة القلائد	و غرة الاصول بالعقائد
اياتها من مائة لم تزد	فليس فيها من كسور العدد
من سنة الثلاث و التسعين	و سبعمائة مضت سنينا

A note at the end tells us that the present MS. was compared with an autograph copy of the commentary.

Written in fair Naskh. Dated A.H. 1067.

No. 563.

foll. 84; lines 19; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المسامرة في شرح المسامرة

AL MUSÂMARAH FÎ SHARḤ AL
MUSÂYARAH.

A commentary on Al Musâyaharah, a work expounding the principles of faith of the orthodox Muhammadans, by Kamâladdîn Ibn al Humâm (*d.* A.H. 861 = A.D. 1456). For a copy of Musâyaharah see Berlin, No. 1826. As we are told by its author, Al Musâyaharah is an abridgment of Al Qudsiyah, a work on theology by Gazzâlî (*d.* A.H. 505 = A.D. 1111).

By Kamâladdîn Abu'l Ma'âlî Muḥammad bin Aḥmad al Maqdisî Ash Shâfi'î الشافعي أحمد بن محمد بن أحمد المقدسي الشافعي, a scholar of the 10th century A.H., belonging to the Shâfi'î school and the Qâdiriyyah order of Ṣufism. He studied under Ibn al Humâm (the author of the text) and Ibn Ḥajar (*d.* A.H. 852 = A.D. 1449). He is the author of several original works and annotations. He died in A.H. 906 = A.D. 1500; see *An Nûr as Sâfir*, fol. 147^a; Brock., vol. ii, p. 226.

Beginning :—

حمدا لمن رسم على صفحات الكائنات دلائل توحيدة وبعد
فهذا توضيح كتاب المسامرة في العقائد تأليف شيخنا كمال الدين
محمد ابن الهمام •

For other copies of the work see Leïd, No. 2038; Cairo, vol. ii, No. 53; Alger, No. 559.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 564.

fol. 407; lines 39; size $10\frac{1}{2} \times 7$; $9\frac{1}{2} \times 6$.

[الكتاب في علم الكلام]

AL KITÂBU FÎ 'ILM AL KALÂM.

An autograph copy of a voluminous and exceedingly valuable work on Sunni Theology, believed to be unique, which deals elaborately with practically all the points of the subject, enumerating the theories and views of nearly all the Muhammadan sects, and quoting numerous reliable authorities. The object of the author in the present work was to make so complete a survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately, we have only one volume of the work, and that defective. Even in this one volume, however, we notice that more than 1,000 authors are referred to, and passages from their works are quoted. On fol. 4^b-51 of the present volume, the treatise الغيائي by Imâm al Ḥaramain (*d.* A.H. 478 = A.D. 1085; see No. 493 above) is quoted verbatim nearly in its entirety.

The larger portion of the following works is also quoted verbatim in the present volume:—

I. الصفات و الاسماء by 'Abdal Qâhir al Baġdâdî (*d.* A.H. 429 = A.D. 1037).

II. شعب الايمان by Ḥalimî (*d.* A.H. 403 = A.D. 1012).

III. المقصد الاسنى by Ġazzâlî (*d.* A.H. 505 = A.D. 1111).

The contents of the present incomplete volume are as follows:—

I. foll. 1-52. Part (incomplete) of the 9th Bâb of the 3rd Kitâb on Imâmat and Khilâfat.

II. foll. 53-97^a. 10th Bâb of the 3rd Kitâb on conversion, and on apostasy from Islâm, with warnings against the same الباب العاشر من الكتاب الثالث في الردة.

III. foll. 97^b-98^a. Khatimah (epilogue) to the preceding chapter خاتمة فيما يحصل به توبة المرتد.

IV. foll. 98^b-407. 4th Kitâb, subdivided into 10 Bâbs الكتاب الرابع يشتمل على عشرة ابواب.

(i) foll. 98^b-147^a. 1st Bâb of the 4th Kitâb, defining 'Imâm الاول من ابواب شعب الايمان القول في الايمان.

(ii) foll. 147^b-407. 2nd Bâb (incomplete) of the 4th Kitâb, on

الباب الثاني من الكتاب belief in the Prophet and in other prophets
في شعب الإيمان من اعتقاد نبوة النبي و سائر الانبياء و الاعتراف بها

The subject proper of this 2nd Bâb is not reached in the portion contained in the present MS., which is occupied with a long preliminary discussion (foll. 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet:—

و وصل الإيمان بعمامة اسماء الله و صفاته لاقتصار العقائد التي سبق وصفها و تعديدها بمعانيها و اثبات الرسول صلى الله عليه و سلم بالالفاظ الدالة عليها فان تصديقه في الرسالة يأتي على قبولها منه الخ *

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume; for the present volume ends with the theological definition of *وحدان*, one of the 99 names of God, while the next begins with the definition of *مقيت* another (and the last) of the 99 names of God, as appears from the following words of the colophon:—

و ينلوه في النبي بعدة اسم المقيت جل و على *

On fol. 67^b, the author refers to the 2nd (missing) Kitâb of the present work, containing a history of the origin of heretical theories and innovations in Islâm, thus:—

اعلم وفقنا الله و اياك قدمنا القول في منشأ الضلالات و البدع كما ذكر الشهرستاني في اوائل الكتاب الثاني من تأليفنا هذا *

The theories of the *Galatîyah* and some other sects regarding the Reckoning of God, which are not generally known, are described on fol. 380^b thus:—

و منها اثبات المحاسبة عن الخلق وفي هذا ابطال من انكر محاسبة الصانع عن عبادة كما ذهب اليه الغلطية من الجهمية و ابطال قول من قال ان الحساب مع المؤمنين دون الكافرين كما ذهب اليه سالم البصري و منها ابطال قول هشام القرطبي لان هشاماً حرم على الناس ان يقولوا حسبنا الله و نعم الوكيل الخ *

On fol. 71^a, the author refers to the *Shaitāniyah* (شيطانية) sect, who deny the personality of Satan, and to some of their theories, which are not generally known, thus:—

اما الشيطانية اصحاب شيطان الطاق حكي عنه القول بكثير من
تشبهات الروافض وزاد عليهم بقوله ان الله تعالى يعلم الاشياء اذا قدرها
و ارادها و التقدير عند الارادة و الارادة فعل الخ *

Author: 'Abdallāh Abū Bakr bin Ḥasan an Nawawī أبو بكر عبد الله بن حسن النوي. The works of reference do not provide us with any account of the author; but the author himself, in the colophon quoted below, tells us that he was born in Nawā, and settled in Damascus, and that he completed the present volume of the work in A.H. 810 = A.D. 1407:—

وقع الفراغ من هذا السفر المبارك على يدمؤلفه عبد الله أبي بكر
ابن حسن النوري مولدا ثم الدمشقي وكان الفراغ منه ... يوم الجمعة
..... ثامن ذي القعدة سنة عشرة وثمانمائة والحمد لله علي
كل حال و يتلوه بعدة اسم المقيت الخ *

Hence he was a scholar of the 9th century A.H. The author mention his *Shāikh* (teacher), Abū Bakr al Mausilī (d. A.H. 797 = A.D. 1395; see Brock., vol. ii, p. 166), on fol. 399^b; and refers to his work, *Futūḥ Ar Raḥmān*, thus:—

قال شيخنا أبو بكر الموصلي قدس الله في كتابه المسمى بفتح
الرحمن الخ *

The fact that more than 1000 authors are quoted in the present volume, and that it contains most useful material and valuable information, testify fully to the author's scholarship and his mastery of the subject. So far as we know, no one else has ever composed such a detailed work on the subject.

The present volume begins abruptly thus:—

لزم ولا يتعدى كقولنا يتعلق بمقتضاه لغيره كوصفنا بأنه عالم
قادر الخ *

The larger portion of foll. 1-12 is damaged.

Written in fair Naskh. Dated A.H. 810.

VOL. X.

F.

No. 565.

foll. 52 ; lines 21 ; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5$.

المصباح

AL MIṢBĀḤ.

A rare commentary on Umm al Barāhin, a well-known work on mystic theology, by Sanūsī (*d.* A.H. 895 = A.D. 1490). For a copy of the text see Berlin, No. 2006. The present is an abridgment of the commentator's larger commentary on the same work, known as Al Jawāhir aṣ Ṣāman.

By Muḥammad bin 'Abdarrahīm bin Ibrāhīm bin Ḥasan al Ḥanafī محمد بن عبد الرحيم بن ابراهيم بن حسن الحنفي. The dates of the commentator are not mentioned in our biographical works ; but the fact that he quotes many authors in this work, the latest of whom is Aḥmad al Khafā'ī (*d.* A.H. 1069 = A.D. 1658), suggests that he was a scholar belonging to the 11th century A.H. According to Berlin, No. 4547, he died about A.H. 1100 = A.D. 1688.

Beginning :—

الحمد لله الذي تفرد بوجوب الوجود و افاض جوده على كل موجود
 و بعد فيقول الفقير الى ربه الكريم محمد بن عبد الرحيم بن ابراهيم
 بن حسن الحنفي قد كنت شرحنا ام البراهين
 شرحا سميت به الجوهر الثمين ثم رأيت كبير الحجم فشرحت في شرح
 لها متوسط و سميت بالمصباح *

Written in fair Naskh. Dated A.H. 1199.

Scribe : حافظ محمد امين.

No. 566.

foll. 40; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على شرح الهددي لام البراهين

AL ḤĀSHIYATU 'ALĀ SHARḤ AL
HUDHUDÎ LI UMM AL
BARĀHÎN.

(Designated, in Cairo, vol. ii, p. 21, Al Ḥawāshī al Bahīyah.)

A detailed annotation of Sanūsī's Umm al Barāhīn (mentioned in the preceding notice) and of the commentary on this work by Hudhudi (for a copy of which see Berlin, No. 2019).

By Shaiikh Ḥusain an Namāwī الشيخ حسين النامي, a scholar of the 11th century A.H.; see Cairo, vol. ii, p. 21, where three copies of the present annotation are mentioned, the oldest of these being dated A.H. 1097. In Berlin, No. 2019, referred to above, Hudhudi is stated to be a scholar of the 12th century A.H.; but if, as stated above, Shaiikh Ḥusain (who annotated Hudhudi's commentary) belonged to the 11th century, this is obviously a mistake.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام الا تمان الا كملان على سيدنا
محمد سيد ولدعدنان و بعد فهذه حواشي و فوائد و نكت
جمعتها من كتب القوم على العقيدة المسماة بام البراهين و شرحها
للهددي الخ *

Written in good Naskh. Dated A.H. 1182.

No. 567.

foll. 353; lines 19; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

البواقيت و الجواهر

AL YAWÂQÎT WA AL JAWÂHIR.

A work on theology, treating of those special points of theology which are the subject of dispute between the Sûfis and orthodox Muhammadans. The author, in the present work, gives his whole attention to removing these differences of opinion, holding that in every case it is only by misinterpretation and misapprehension of the sense

of the words used by the Ṣūfis in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flügel, Z.D.M.G., vol. xxi, p. 271.

Author : 'Abdalwahhâb bin Aḥmad bin 'Alī ash Sha'rānī عبد الوهاب بن أحمد بن علي الشعرائي, the most prominent Ṣūfī scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 Ṣūfī Shaikhs. See Al Lawāqih, Hand-list, No. 2446, foll. 328-404. He composed a number of works on different subjects. In all, 46 works of the author are noticed in Brock., vol. ii, p. 338. He died in A.H. 973 = A.D. 1565; see Tāj at Ṭabaqât, vol. x, fol. 497; Al Khitâṭ at Tawfiqiyah, vol. xiv, pp. 109-112; Huart, p. 380; Nicholson, p. 448; Brock., loc. cit; Z.D.M.G., vols. xx, p. i, xxi, p. 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues; but Hâj. Khal., in his different volumes, viz., vol. i, p. 482, vol. iv, p. 37, and vol. vi, p. 285 gives the following different dates : A.H. 960, 973, 976.

Beginning :—

الحمد لله رب العالمين واصلني واسلم علي سيدنا محمد وعلي
سائر الانبياء هذا كتاب الفقه في علم العقائد وسميته باليوافيت
و الجواهر في بيان عقائد الاكبر وذلك لان المدار في العقائد علي
هاتين الطائفتين اذ الخلق كلم قسما إما اهل نظر و استدلال وإما اهل
كشف و عيان فربما ظن من لاخوض له في الشريعة ان كلام احدي
الطائفتين مخالف للاخرى فقصدت في الكتاب الجمع بينهما و هذا
لا اعلم احدا سبقني اليه الخ *

For other copies of the work see Br. Mus., No. 187; India Office, No. 674; Goth., No. 898; Wien, No. 1922; Berlin, No. 2039; Alger, No 926.

The work has been several times printed in Cairo, viz., in A.H. 1277, 1305, 1306, 1308.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 568.

foll. 208; lines 22; size 11×7 ; $8 \times 4\frac{1}{2}$.

الصواعق المحرقة

AŞ ŞAWÂ'IQ AL MUḤRIQAH.

A work discussing and defending the rightful claims to the succession of the first five Caliphs; and, in particular, those of the first three Caliphs, whose rightful claims have been criticised by the *Shi'a* sects. The author upholds *Sunni* views on the subject strongly, condemning those of the *Shi'as*. The present work is a supplement to the author's work on the succession of the first two Caliphs, composed in Mecca, A.H. 950. It is divided into 3 Muqaddimahs, 10 Chapters and a *Khâtimah*. Several *Shi'a* authors composed works in refutation of our present work. See *Kashf al Hujub*, fol. 45^b. *Aş Şawârim*, by *Shustari* (d. A.H. 1019 = A.D. 1610; see No. 623 below), is the best known work on the subject. For a copy of which see *Bûhâr Lib. Cat.*, vol. ii, No. 112.

Author: *Shihâbaddîn Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî* شهاب الدين أحمد بن محمد بن علي بن حجر الهيثمي (d. A.H. 974 = A.D. 1566; see *Lib. Cat.*, vol. v, part i, No. 283).

Beginning:—

الحمد لله الذي اختص نبيه الخ •

For other copies of the work see *Berlin*, Nos. 2128–30; *Goth.*, No. 861; *Br. Mus. Suppl.*, No. 192; *India Office*, Nos. 181–4. The work was printed in *Cairo*, A.H. 1307, and again in A.H. 1308.

Written in fair *Naskh*. Dated A.H. 1090.

Scribe: م. ابره.

No. 569.

foll. 140; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

قصص الانبياء

'IṢMAT AL ANBIYĀ'.

A very rare work, not mentioned in any catalogue, dealing exclusively with '*Iṣmat al Anbiyā'*' (sinlessness of the prophets), one of the points of theology. This point is dealt with in almost all theological works; but separate compositions on the subject are few in number. A work on the present subject, under the same title, by *Fahreddin ar Râzî* (d. A.H. 606 = A.D. 1209; see No. 517 above) is mentioned in *Berlin*, No. 2528. The present work is divided into a *Muqaddimah* and the following 3 *Faṣls*:—

- I. foll. 9-22^a. الفصل الاول في بيان ان الانبياء عليهم الصلوة و السلام
معصومون عن الكفر و الكبائر
- II. foll. 22^b-38^a. الفصل الثاني في بيان عصمتهم عليهم الصلوة و السلام
عن المعاصي التي دون الكفر
- III. foll. 38^b-149. الفصل الثالث في بيان القصص من هذا الجنس المنسوبة
اليهم

The author dedicated the present work to Prince Mu'izzaddin Muḥammad Kāmraṇ (*d.* A.H. 964 = A.D. 1556; see this Library's Persian Cat., vol. ii, pp. 215-222).

Author:—‘Abdallāh bin Shamsaddin bin Jamāladdin al Anṣārī. عبد الله بن شمس الدين بن جمال الدين الانصاري. He belonged by descent to the Anṣārī tribe of Arabia. Some of his ancestors settled in Sultānpūr (in Lahore), where the author was born. As we are told by his biographers, he was a scholar and Ṣūfī of great repute, and flourished during the reign of Humāyūn (A.H. 937-963 = A.D. 1530-1556), who honoured him for his literary attainments with the title of *Shaiḫ* al Islām and, as a Ṣūfī, with the title of *Makhdūm al Mulk*.

He was so strict and orthodox a Sunnī, that he held that the 3rd *Daftar* of *Rauḍat al Aḥbāb* (see this Library's Persian Cat., vol. vi, Nos. 496-97) was not by Jamāladdin (*d.* A.H. 926 = A.D. 1519), but was a later *Shi'a* addition, seeing that Jamāladdin was a known supporter of the views of the Sunnis, whereas the 3rd *Daftar* contains passages supporting *Shi'a* views. This was the subject of dispute between our author and ‘Abdalqādir Badāyūnī, the author of the well-known *Muntakhab at Tawāriḫ*. (For a description of the dispute, see *Muntakhab at Tawāriḫ*, this Library's Persian Cat., vol. vii, No. 536, fol. 346.) Our author, shortly after his return from Mecca, died in Gujarāt, A.H. 990 = A.D. 1582; see *Muntakhab at Tawāriḫ*, loc. cit; *Taḍkira'i ‘Ulamā'i Hind*, p. 103, where the present work is mentioned in the list of his compositions, but is not described. The author of *Ḥadā'iq al Ḥanafiyah*, p. 397, mentions our author's death in A.H. 1006 = A.D. 1597.

Beginning:—

بک اعتصم یا عزیز یا کریم و من يعتصم بالله فقد هدي الى صراط
مستقيم و بعد فيقول العبد المعتصم بحمد الله الباري عبد الله
بن شمس الدين بن جمال الدين الانصاري عصمه الله عن خلف القول
و مظهر من انه سمي نبي آخر الزمان و هو الملقب بمعز المدين محمد
كامران من الله على البرايا بتأييده و سميت بعصمة الانبياء ... متحفا
لذلك الملك الذي تلقي الناس لامره بالقبول الخ

The use, in the preface, of the verb *عصية* in several different forms is noteworthy.

Written in fair Naskh. Dated A.H. 1133.

Scribe: شيخ عبد الله _____

No. 570.

foll. 110; lines 15; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

اتحاف المريد بجوهرة التوحيد

ITHÂF AL MURÎD BI JAWHAR
AT TAWHÎD.

The present work is an enlargement of *Irshâd al Murid*, a concise commentary by the same author on *Jawhar at Tawhîd*, a versified treatise on theology by the commentator's father, *Ibrâhîm al Liqânî* (d. A.H. 1041 = A.D. 1631). For a printed copy and MS. of the treatise see Râmpûr Library, Nos. 201-202.

Author: 'Abdassalâm bin Ibrâhîm al Mâlîkî al Liqânî عبد السلام بن ابراهيم المالكي اللقاني, son of the above-mentioned Ibrâhîm al Liqânî, the author of *Jawhar at Tawhîd*. For his scholarship and merits, he is regarded as the equal of his father in tradition, theology and some other branches of learning. He succeeded his father as professor of *Al Jâmi' al Azhar*, the well-known institution of Egypt. He is the author of several works. He died in A.H. 1078 = A.D. 1668. For his life and works see *Khulâṣat al Aṣar*, vol. ii, p. 417; Brock., vol. ii, p. 307.

Beginning:—

الحمد لله الذي رفع لاهل السنة المصمديّة في الخلقين اعلامه

For other copies of the work see Munich, Nos. 148-149; Paris, Nos. 1281-82; Alger., Nos. 705-7. The work was printed in Cairo, A.H. 1282.

Written in fair Naskh. Dated A.H. 1139.

Scribe: سيد محمد بن عبد الله الكافي.

No. 571.

foll. 97; lines 23; size 9×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same.

Written in good Naskh. Not dated; apparently 13th century

No. 572.

foll. 99; lines 19; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 8$.

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 1203.

Scribe: حسين بن عبد الرحمن.

No. 573.

foll. 6; lines 23; size $8\frac{1}{2} \times 6$; 7×4 .

فيض الاله المتعال باثبات كرامات الاولياء
في الحيوة و بعد المات

FAID AL ILÂH AL MUTA'ÂL BI
IŞBÂTI KARÂMÂT AL AWLIYÂ,
FÎ AL HAYÂT WA BA'D
AL MAMÂT.

A treatise discussing the validity of miracles associated with Saints, both during their lifetime and after their death. The subject of miracles after death is one of the disputed theological points, even among orthodox Muhammadans.

Author: Aḥmad al Jawhârî احمد الجوهري, a scholar, Ṣūfî and disciple of 'Abdalwahhâb ash Sha'rânî (d. A.H. 973 = A.D. 1565), belonging to the 11th century A.H. One Ṣūfî Aḥmad bin Muḥammad al Jawhârî, who died in A.H. 1075 = A.D. 1664, is noticed in 'Iqd al Jawâhir, fol. 198^a; but no composition of his is mentioned. Hence we cannot be certain that he is the Jawhârî, the author of the present treatise.

Beginning:—

الحمد لله رب العالمين ... قال الشيخ احمد الجوهري اعلم
وفقنا لما هو الحق المبين *

The present is a transcription of an autograph copy. No other copy of the treatise is known to us.

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 574.

fol. 113; lines 27; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

متسعة الميدان في اثبات وجه الوزن و آلة الميزان
MUTTASI'AT AL MÎDÂN FÎ IŞBÂT
WAJH AL WAZN WA 'ÂLAT
AL MÎZÂN.

A very rare work, dealing exclusively with the theological question of the divine record of the good and bad actions of men, and of the scales in which those records will be weighed on the Day of Judgment, according to the views of orthodox Muhammadans, based on the Qur'ân and Ḥadīṣ. The Mu'tazili and some other sects of Muhammadans explain those passages of the Qur'ân and Ḥadīṣ allegorically, and take them to be figurative representations of God's system of justice. The work also deals with some other connected points.

Author: 'Abdalqâdir bin Muḥammad bin Aḥmad bin Mubârak bin 'Abdallâh ar Râshidî بن عبد الله بن مبارك بن أحمد بن محمد بن عبد القادر بن عبد الله الراشدي, a Qâḍi of Constantine (in Africa), of the 11th century A.H., belonging to the Mâlîkî school.

Beginning:—

حمدالمقيم الوزن و بعد فيقول القاضي بقسنطينية
 وهو الراجي عفو القادر الراشدي عبد القادر فظهر انها رسالة جليلة
 من ثم استحققت ان يسمى متسعة الميدان في اثبات وجه الوزن و آلة
 الميزان النح •

At the end the author gives us his genealogical table, in which he traces his descent from 'Ali, the 4th Caliph.

Written in Maḡrabî character. Not dated; apparently 11th century A.H.

No. 575.

foll. 9; lines 23; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

حاشية على رسالة علامات الساعة

HÂSHIYATU 'ALÂ RISÂLAT I
'ALÂMÂT AS SÂ'AH.

An annotation of the gloss of 'Alî al Ajhûrî (*d.* A.H. 1066 = A.D. 1656) on the treatise of Ibn Abî Zaid, which describes the signs of the times, heralding the Resurrection and the Day of Judgment.

By 'Alî ash Shaibânî الشيباني, a scholar of the 11th century A.H., a pupil and disciple of the above-mentioned 'Alî al Ajhûrî.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام ... على سيد المرسلين
و على آله و صحبه اجمعين و بعد فيقول العبد الفقير الى ربه الغني
على الشيباني الشافعي هذه رسالة تتعلق بعلامات الساعة عن سيدي
علي الا جهوزي في حاشية على رسالة ابن ابي زيد قال سيدي
الا جهوزي اول اشتراط الساعة خروج الترك الخ •

No other copy of the present annotation is known to us.

Written in fair Naskh. Not dated; apparently 12th century

A.H.

No. 576.

foll. 18; lines 17; size $9 \times 6\frac{1}{2}$; $7 \times 6\frac{1}{2}$.

الا جوبة المصرية

AL AJWIBAT AL MIŞRÎYAH.

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muḥammad Sibṭ Aḥmad. The treatise consists of 54 couplets as well as prose, and was composed in A.H. 1100.

I. Foll. 1-2. Contents. The questions (in 75 couplets).

II. Foll. 3-4^a. The replies (in 54 couplets).

III. Foll. 4^b-18. Detailed replies to the questions (in prose).

Author: Muḥammad bin 'Abdalbâqî bin Yûsuf az-Zarqânî محمد بن عبد الباقي بن يوسف الزرقاني, an eminent scholar of Egypt of the

12th century A.H., who worked as a professor of different branches of learning in several institutions of Egypt. He composed several treatises on different subjects. His detailed commentary on Muwattâ' (see Lib. Cat., vol. v, part i, No. 121), which was printed in four volumes in Cairo, A.H. 1280, won special recognition; and his commentary on Qastallâni's Al-Mawâhib was also highly appreciated by scholars and traditionists. He was born in A.H. 1052, and studied under his father and many others. He died in A.H. 1122 = A.D. 1710; see Brock., vol. i, p. 176; Tâj at Tabaqâ (Lib. copy), vol. xii, fol. 287.

Beginning:—

الحمد لله وكفى وسلام على عبادة الذين اصطفى فقد جازني بعض
الناس بأسئلة جمعها من أماكن شتى وجعلها نظماً والله اعلم بالمقامد الخ •

In its versified form, the first question, which enquires whether it is true that there were men like ourselves before the time of Âdam, begins thus:—

لك الحمد يا ربي وعفوك استل وحسن ختام اذ بي الموت يفزل
وهل قبلنا خلق وكان لهم دنا وفي الارض قد كانوا وعاشوا وطولوا

The reply to this point, which is in the negative, runs thus:—

بدأت بحمد الله اذ هو اول وبعد اصلي على النبي هو افضل
فما صح اصلاً قبل آدم آدم ولا امم من قبله تنقل

The same question, with the reply in prose, begins thus:—

اولها هل كان قبل آدم آدم وامم جوابه هذا شيء لا يصح كما
ذكره غير واحد الخ •

Written in fair Naskh. Dated A.H. 1279.

No. 577.

fol. 23; lines 21; size $9 \times 6\frac{1}{2}$; 7×4 .

The Same.

Another copy of the same. Written in good Naskh. Dated
A.H. 1289.

Scribe: ابو النجا صالح سعد.

No. 578.

foll. 10; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 4$.

رد الجاهل الى الصواب

و

الحق اليقين

RADD AL JÂHIL ILÂ AŞ ŞAWÂB
WA

AL HAQQ AL YAQÎN.

(Two small treatises on two different points of theology by the same author, bound in one volume.)

Foll. 1-8. Radd Al Jâhil Ilâ Aş Şawâb. A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense or in an allegorical sense only, such powers being derived from God and to be attributed to Him alone. The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid. The present treatise was composed in less than a single day in A.H. 1090.

Beginning:—

الحمد لله شارح الاحكام ومبين الحلال والحرام اما بعد فيقول
العبد الفقير عبد الغني بن اسماعيل الذبلي الحنفي القادري
النقشبندى هذه رسالة عملتها في صحة نسبة التأثير الى كل شيء
بحسب الظاهر على يد الانسان الولي وغيره من الميت والحى الخ *

The colophon runs thus:—

منفعا هذه الرسالة اقل من نصف يوم سنة احدى وتسعين و الف

الخ *

Foll. 8^b-10. Al Haqq Al Yaqîn. A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish. The present treatise was composed at one sitting in A.H. 1108.

Beginning:—

الحمد لله الفناح العليم هذا كتاب كويم عملته في
مجلس واحد يوم الثلاثاء والسابع عشرين من صفر سنة ثمان ومائة

و الف و سميته الحق اليقين اعلم ان كل انسان حادث
جميعه ليس منه شئ قديم الخ *

Author: 'Abdalḡani bin Ismâ'il An Nâbalusî إسماعيل بن اسماعيل، the most famous Ḥanafi scholar and author of his age, who composed a large number of works. In all, 85 works of the author are enumerated in Brock., vol. ii, pp. 345-48. He received spiritual training under two orders of Ṣūfism, viz., the Qâdirîyah and the Naqshbandîyah. He was born in A.H. 1050, and died in Damascus A.H. 1143 = A.D. 1730. See Silk Ad Durar, part iii, pp. 31-38; Tâj at Tabaqât, vol. xii, fol. 557.

Both the treatises are written in Naskh, and by the same scribe. Not dated; apparently 12th century A.H.

No. 579.

fol. 12; lines 35; size 10 × 7; 7 × 4.

الصارم الهندي

AS ṢĀRAM AL HINDÎ.

A treatise composed in Mecca, A.H. 1094, consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Ṣūfi, Mujaddid as Sihrindî¹ (d. A.H. 1035 = A.D. 1626), contained in his Maktûbât (for a copy of which see this Library's Persian Hand-list, No. 1388). The questions referred to above were sent by Indian scholars to the scholars of Mecca in A.H. 1093, with the object of eliciting their views on the doctrines of Mujaddid.

Author: Ḥasan bin 'Alî al al Ḥanafi 'Ajami الحسن بن علي الحنفي، a famous scholar of the 12th century A.H., who had settled permanently in Mecca. See Ḥadâ'iq al Ḥanafîyah, p. 456. He was a disciple of the famous Ṣūfi of Mecca, Ibrâhîm bin Ḥasan al Kûrânî (d. A.H. 1101 = A.D. 1689; see Silk Ad Durar, vol. vi, p. 5).

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين اما بعد فقد ورد من الهند
الى الحرمين في اثناء ثلاث و تسعين شوال عن احمد السرهندي و عن

¹ The present spelling is that given in Subḡat al Marajan, fol. 107; but commonly the word is spelt Sarhandî.

كلماته الشفيعة المذقولة من مكتوباته و عمن تلفظ بها و اعتقدها او روجها
فاشار علي مولانا الشيخ الملا ابراهيم بن حسن الكوراني ان لجيب علي
ذلك السؤال فاستعذت بالله النعم *

The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his *Shaiikh*, Ibrâhîm al Kûrânî, to reply on the subject. He further refers briefly to the punishments (imprisonment in Guwâliyâr Fort, and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângîr (A.H. 1014-1037 = A.D. 1605-1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid, which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had mercy on him.

اما احمد السرهندي فقد عرفه ... الشيخ عبد الحق الدهلوي الحنفي
ورفيقه في الطريق تاج الدين العثماني الا ان الشيخ عبد الحق تطف
به في رسالته التي كتبها اليه و بين له فيها قبح ما هو عليه حيث قال و اظن
انك في باطنك لست كما كتبت و كذا تطف به معاصرة حيث لم يتخبروا
سلطان الهند السلطان جهانغير بن جلال الدين اكبر الا بتذقيصه لسيدنا ابي بكر
الصديق رضى الله فاهانه و امر بتفت لحيته و حبسه ... في قلعة قواليار
النعم *

The following eminent *Ŝûfis* and scholars, who criticised Mujaddid's *Maktûbât*, are quoted:—

- I. 'Abdalhaqq Ad Dihlawî (*d.* A.H. 1052 = A.D. 1642).
- II. Ibrâhîm al Kûrânî (*d.* A.H. 1101 = A.D. 1689).
- III. Muḥammad bin 'Abdar Rasûl al Barzangî (*d.* A.H. 1103 = A.D. 1691).

Each of the unlawful doctrines of Mujaddid, taken from *Maktûbât*, which is translated into Arabic prefaced by the word منها (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair Naskh. Dated A.H. 1118.

No. 580.

fol. 357; lines 19; size $11\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

حجة الله البالغة

ḤUJJAT AL ALLÂH AL BÂLIĠAH.

A beautifully written and illuminated copy of an excellent work, looked upon as a standard authority on theology, and marked by special critical acumen. The work deals with the main theological points, and is based on the Qur'ân, Ḥadīṣ and the opinions of reliable authorities.

Author: Aḥmad bin 'Abdarrahîm عبد الرحيم احمد, commonly called Shâh Waliallâh شاه ولي الله (d. A.H. 1176 = A.D. 1762; see Lib. Cat., vol. v, part i, No. 125).

Beginning:—

الحمد لله الذي فطرنا على ملة الاسلام الخ

The work has been repeatedly lithographed in India, and was printed in Bûlâq, A.H. 1294.

Written in Nas'ta'liq. Dated A.H. 1240.

No. 581.

fol. 4; lines 16; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الخريدة البهية

AL KHARÎDAT AL BAHÎYAH.

A versified treatise on theology, containing 70 couplets, dealing with certain important points of the subject.

Author: Aḥmad bin Muḥammad al 'Adawî ad Dardirî احمد بن محمد العدوي الدرديري, a scholar of the 12th century A.H. He was born in A.H. 1127, and died in A.H. 1201 = A.D. 1786; see Brock., vol. ii, p. 353. The author himself composed a commentary on the present treatise; for a copy of which see Berlin, No. 2454. A gloss on this commentary, by Aḥmad bin Muḥammad as Sâwî (d. A.H. 1241 = A.D. 1825), is mentioned in Cairo, vol. ii, p. 18.

Beginning:—

يقول راجي رحمة القدير اي احمد المشهور بالدرديري
الحمد لله العلي الواحد العالم الفرد الغني الماجد

Written in fair Naskh. Not dated; apparently 13th century

No. 582.

fol. 27; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

الدر النضيد في اخلاص كلمة التوحيد

AD DURR AN NADÎD FÎ IKHLÂSÎ KALIMAT AT TAWHÎD.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدعاء بالاستعانة), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet; but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islâm.

Author: Muḥammad bin 'Alī ash Shawkānī الشوكاني (d. A.H. 1250 = A.D. 1834; see Lib. Cat., vol. v, part ii, No. 330). He was a scholar of independent spirit, and was not a follower of any of the four schools (Hanafi, Maliki, Shāfi'i and Hanbali). In his work, Al Qaul al Mufid, he holds that it is not compulsory in Islâm to be a follower of any of these four schools.

Beginning:—

احمدك لا احصى ثناء عليك انت كما اثنيت على نفسك الخ *

The author says, in the preface, that the present work consists of replies to questions referred to him by one Aḥmad bin Muḥammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A.H. 1292.

The treatise was recently printed (A.D. 1923) in Cairo.

Written in fair Naskh. Dated A.H. 1292.

Scribe: حسن بن مكن.

No. 583.

fol. 29; lines 11; size 8×6 ; $6 \times 3\frac{1}{4}$.

تسويلات الفلاسفة

TASWÎLÂT AL FALÂSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islâmic principles. The author divides such theories into three classes.

i. Theories directly contrary to Islamic principles are dealt with under the heading *تسويل* (Fictions of the Philosophers).

ii. Theories not inconsistent with Islamic beliefs are dealt with separately.

iii. Theories in agreement with the Qur'ân are denoted by the words *موافق وقول حق*. For the rest, the arrangement and divisions of the present work are the same as in *Hidâyat al Hikmat*, a well-known work on philosophy by Aşiraddin (d. A.H. 663 = A.D. 1264; see Brock., vol. i, p. 464).

The work is divided into two main divisions *الآهيات والطبيعات*, and includes a *Khâtimah* (epilogue). Each of the two main divisions of the work is subdivided into three Fanns *فن*.

I. *الطبيعات* (Physics).

i. Foll. 1—8^a. The first Fann deals briefly with indivisible atoms, matter and form, motion, place and time *الفن الاول فيما يعم الاجسام*.

ii. Foll. 8^b—14. The 2nd Fann deals with the heavens, the universe and the celestial spheres *الفن الثاني فى الفلكيات*.

iii. Foll. 15—19. The 3rd Fann deals with the elements, divided into two parts, *الفن الثالث فى العناصر*.

II. *الآهيات* (Metaphysics).

i. Foll. 20—23^a. The first Fann deals with the principles, classes and divisions of existence *الفن الاول فى التقاسيم الاولى للوجود*.

ii. Foll. 23^b—26. The 2nd Fann deals with the existence of God and His attributes *الفن الثاني فى العلم بالصابع وصفاته*.

iii. Foll. 27—29. The 3rd Fann deals with the angels *الفن الثالث فى الملائكة*.

III. The *Khâtimah* (epilogue) summarises in 5 lines the rejected and accepted theories.

Beginning:—

سبحان الله العزيز الحكيم و نحيات على رسوله الرؤف الرحيم وبعد
فهذه تسويلات عن انفس الفلاسفة مع شئ ما فيها من الاعوجاج و اما التوكل
على الله القوي الغالب و اليه الاحتياج و انا عبد الله رب الفلق الفقير ابو
سعيد ظهور الحق *

Author:—Abû Sa'id Zahrî alhaqq *ابو سعيد ظهور الحق*, a well known scholar, of the 13th century A.H., of Patna. This author is mentioned incidentally in *Mir'ât al Kaunain*, p. 452. Hasrat in his *Kulliyât*, fol. 108^b, gives the date of his death as A.H. 1279. One Mu-

hammad Ṣāfi, the pupil and nephew of the author, in his note on the title-page, tells us that the present MS. is the original draft of the author.

Written in Nasta'liq *Shikash-tāmīz*. Dated A.H. 1226.

No. 584.

fol. 307; lines 23; size $14\frac{1}{2} \times 8\frac{1}{2}$; 11×6 .

الترجمة العبقريّة والصولة الحميريّة

AT TARJUMAT AL 'ABQARĪYAH WA AṢ ṢAWLAT AL ḤAIDARĪYAH.

The present work is an Arabic translation of *Tuḥfa' Iṣnā'ashariyah* by *Shāh 'Abdal'azīz* (d. A.H. 1239 = A.D. 1824), the most popular of all the works in Persian which have been written in refutation of the *Shī'a* doctrines and in condemnation of their observances. Hence the present work is the subject of numerous controversial compositions on the part of both the *Shī'a* and Sunni communities.

By *Hāfiẓ Gulām Muḥammad bin Shaikh Muḥiaddin bin Shaikh 'Umar* حافظ غلام محمد بن شيخ محي الدين بن شيخ عمر الأسلمي, commonly called *Baḥr al 'Ulūm* (see No. 548 above) as his teacher, thus:—شيخنا الإمام عبد العيش عبد العلي بن مولانا نظام الملة والدين الانتصاري قدس الله الباري مثوانها. The present translation was completed in Madras, A.H. 1227, during the lifetime of the author of *Tuḥfa' Iṣnā'ashariyah*. The object of the translator, as he says in the preface, is to extend the usefulness of *Tuḥfa*, and to facilitate its study among Arabic scholars who are not acquainted with the Persian language. The translator occasionally adds certain useful notes of his own.

Beginning:—

ان احق كلمة حسني تعبر بها فواتح الخطب و الكتاب و اصدق
بمجة لسني تبهر منها لوائح الحجج و الخطاب حمد رب محقق ... اما بعد
فيقول العبد الضعيف الحافظ غلام محمد ابن الشيخ محي الدين
ابن الشيخ عمر المدعو بالاسلمي سميّة بالترجمة العبقريّة و الصولة
الحميريّة و ازيد في بعض المقام ما يناسبه من الكلمات ... من شوائف
الفوائد النج *

father of the founder of that school. Hence the present author is sometimes known as 'Abdalwahhâb. He was born in 'Ainiyah (a city in Najd), A.H., 1115 = A.D. 1703. He went through a course of Arabic literature under his father and some others. He spent some years in travel in different parts of Arabia, and in the study of the Qur'anic branches, tradition and jurisprudence. He also spent some time at Ispahân in the society of learned men. In A.H. 1153 he returned to his native place, where he organised the new school, and began to preach and to proselytise. We are told by two reliable contemporary scholars, the author of *Aṣ Ṣawâ'iq* (No. 588 below) and the writer of the *Taqriḍ* on the same, that Muḥammad bin 'Abdalwahhâb put forward a number of unsound principles and unwarranted theories, and so strictly limited the scope of Islam that it would hardly be possible for us to count even one-third of the entire Muhammadan population, either of the past or the present age, as embraced within it. According to the principles of his school, even many leaders of Islam, including leading Ṣūfis and scholars, are guilty of infidelity, and as such are liable to be declared non-Muhammadans. However, a large number of the people of Najd adopted his views. His growing influence excited the opposition of the rulers of the district, who compelled him to leave the place. He left Najd for Dar'iyah, where he took asylum under the protection of the Amīr of that place, Muḥammad bin Sa'ūd, who favoured him and showed him marked sympathy. Soon after, he gave the Amīr his daughter in marriage; and this greatly strengthened his position. This matrimonial alliance, together with the arresting power of his personality, gave a great impetus to his cause; and thus the number of his followers increased considerably. In A.H. 1170, he and the Amīr jointly, with the object of establishing a new independent empire, declared a Jihād (holy war) against Muhammadan kings, chiefs and rulers, who disregarded the doctrines of his school. The author of *As Suḥub* on fol. 171^a, tells us that a number of scholars, who opposed his views, were killed under his orders; and that he specially deputed a man to kill his own brother, Sulaimân, for composing *Al Faṣl al Khitâb*, a work containing a full criticism and refutation of Muḥammad bin 'Abdalwahhâb's doctrines. This Jihād was successful in certain parts of Arabia. On the Amīr's death in A.H. 1179 A.D. 1765, his son 'Abdal'aziz, and the grandson of the founder of the school, succeeded him, and continued fighting, giving fresh impetus to the new school. In A.H. 1206, after the founder's death, 'Abdal'aziz combined in his own person the religious as well as the military leadership, and in this joint capacity pushed his conquests to the remotest corners of Arabia. He wrote

a letter to Fath 'Ali Shah, the king of Persia, drawing his attention briefly to the innovations adopted by the Shi'a sect, and explaining the main principles of his school. For this letter and the King's reply to it, see Persian Hand-list, No. 1334. The writer was suddenly killed by a Persian fanatic in A.H. 1218 = A.D. 1803. He was succeeded by his eldest son, Sa'ûd, who was as talented as his father, and even braver. He captured Mecca and Medina, and nearly the whole of Arabia fell under his sway; while he also gained many notable victories over the Turks. His death in A.H. 1229 = A.D. 1814, however, arrested the progress of the Wahhâbi dynasty. 'Abdallâh, the son of Sa'ûd, succeeded his father. Personally brave, he lacked the gifts requisite for a religious leader, and could not maintain his hold over the Arab tribes. In A.H. 1233 = A.D. 1817, he was taken prisoner by Ibrâhim Pashâ, the leader of an expedition against him organised by the Turks and by Muḥammad 'Ali, the first Khedive of Egypt. He was sent to Constantinople, where he was beheaded in that year. Amin Shâmi (d. A.H. 1252 = A.D. 1836), in his work, *Ar Radd al Muhtâr*, in the chapter on بغا, makes the following interesting reference to these events:—

كما وقع في زماننا في اتباع عبد الوهاب النجدي خرجوا عن النجد
وتغلبوا على الحرمين وكانوا يفتحلون مذاهب الصفاة لكنهم اعتقدوا
انهم هم المسلمون وان من خالف اعتقادهم مشركون واستباحوا بذلك
قتل اهل السنة والجماعة وقتل علمائهم حتى كسر الله شوكتهم وظفر بهم
عساكر المسلمين عام ثلث وثلثين ومائتين والـف *

Though this defeat decisively destroyed the power of the Wahhâbi dynasty, yet the doctrines of the school and the reforms introduced by its founder spread in certain countries, even in India. The first leader of the Wahhâbi movement in India was Sayyid Aḥmad, who was slain in A.D. 1831, in an engagement with the Sikhs under Shîr Singh.

Muḥammad bin 'Abdalwahhâb, the founder of the school and the author of the present work, died in A.H. 1206 = A.D. 1792. See Brock., vol. ii, p. 390; *Ithâf*, p. 413; Hughes' Dictionary of Islam, p. 659; Arabic Authors, p. 16; Faith of Islam, by Rev. Edward Sell, p. 101.

Beginning:—

كذاب التوحيد وقول الله تعالى ما خلقت الجن والانس ليعبدون
وقوله لقد بعثنا في كل امة رسولا انح *

For a copy of the present work see Br. Mus. Suppl., No. 220/2.
The work was recently printed in Cairo, A.H. 1342.

Written in fair Naskh. Dated A.H. 1258.

No. 586.

fol. 14; lines 21; size $8\frac{1}{2} \times 6$; 6×4 .

اصول الايمان

UŞÛL AL 'ÎMÂN.

Another work by the same Muḥammad bin 'Abdalwahhâb noticed under No. 585 above, expounding certain other doctrines of his school, divided into 12 Bâbs.

The following note on the title-page tells us that the present is a revised and enlarged edition of the work, with certain additions by one of the author's sons:—

هذا كتاب اصول الايمان تأليف الشيخ الامام محمد بن عبد الوهاب
النجدي وقد زاد فيه بعض اولاده زيادة حسنة النح *

Beginning:—

باب معرفة الله والايمان به عن ابي هبيرة رضى الله قال قال
رسول الله صلى الله عليه وسلم انا اغني الشركاء عن الشرك ومن عمل عملا
اشرك فيه معي غيري تركته وشركه رواه مسلم النح *

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 587.

fol. 13; lines 28; size $12 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

شرح رسالة محمد بن عبد الوهاب

SHARḤ U RISÂLAT I MUḤAMMAD
BIN 'ABDALWAHHÂB.

A rare commentary on a treatise of Muḥammad bin 'Abdalwahhâb (for whose life see No. 585 above). The treatise enumerates certain acts and dogmas professed by Muhammadans which, being in the author's opinion contrary to Islamic principles and laws, stamp the doers and believers of the same as polytheists.

The name of the commentator is not known to us; but the fact that he refers to the author as شيخنا (my teacher) gives us reason to hold that he was one of his pupils, and is accordingly a scholar of the 13th century. A.H.

Beginning:—

قال رحمه الله محمد بن عبد الوهاب الحمد لله رب العالمين
و صلى الله على محمد وآله وصحبه وسلم روى مسلم في صحيحه عن
عمر بن عبسة السلمي النخ *

Written in fair Naskh. Not dated; apparently 14th century A.H.

No. 588.

fol. 291; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

الصواعق والرعود

AS ŞAWÂ'IQ WAAR RU'ÛD.

A rare commentary on At Taṭfif, a work of 'Abdal'aziz, who succeeded Muḥammad bin 'Abdalwahrâb as leader of the Wahhâbi school; for both of whom see No. 585 above. At Taṭfif is a work expounding the dogmas and theories of the school, composed by 'Abdal'aziz in the form of a general notification addressed to the scholars and Qâdis of the world, inviting them to subscribe to the views of the said school. In the opinion of its author this treatise was based on such sound principles, and contained such excellent reasoning, that it was his firm belief that no one would be able to refute it. Hence the present commentator put himself forward to write a commentary refuting the author's views, and succeeded in refuting them by reference to the Qur'ân, Ḥadîṣ and the works of reliable authors.

The commentary is preceded by a detailed Muqaddimah, divided into the following 5 Mawqafs, which contain an account of Muḥammad bin 'Abdalwahrâb and a description of his dogmas and theories, together with a criticism and refutation of the theory given out by the followers of the Wahhâbi school, that their doctrines agree with those of Ibn Taimiyyah (d. A.H. 728 = A.D. 1328), Ibn Qaiyyim (d. A.H. 751 = A.D. 1351) and Ibn Muflih (d. A.H. 761 = A.D. 1361), the well-known doctors of the Hanbali school.

- i. Foll. 3-31^a الاول فيما ورد عن رسول الله صلى الله عليه وسلم في خروج هذا الضلال المضل الخ *
- ii. Foll. 32-39^a الثاني في حدوث الفتنة ومنشأها
- iii. Foll. 39^b-56 الثالث في مباينة ابن عبد الوهاب لابن تيمية والرد عليه
- iv. Foll. 57^b-63 الرابع في مباينة ابن عبد الوهاب لابن القيم
- v. Foll. 64-67 الخامس في الرد عليه من كلام ابن مفلح فهو من اعيان العلماء *

The commentary proper begins on fol. 68, thus:—

و هذا أول الشروع في شرح رسالة التطفيف و تبئين ما فيها من الزور
و الكذب و التحريف الخ *

Each passage of the text is quoted verbatim, and is underlined. The explanation of each underlined passage is followed by a refutation.

The preface of the text runs thus:—

الحمد لله رب العلمين و العاقبة للمتقين و لا عدوان الا على الظالمين
قال الله تعالى ان الدين عذرة الاسلام و راس الاسلام شهادة ان لا اله الا الله
و الصلوة و السلام على محمد خاتم النبيين و المرسلين و على آله و صحبه
اجمعين من عبد العزيز ابن سعود الى من يراه من العلماء والقضاة في
الحرمين و الشام و العراق و سائر علماء الشرق سلام عليكم و رحمة الله و بركاته
الخ *

Commentator:—‘Abdallāh bin Dā’ūd az Zubairi داود بن داود، a scholar of vast information, who was born in Zubair (Baṣra), and studied under Muḥammad bin Firuz (d. A.H. 1216 = A.D. 1801) and some others. He died in A.H. 1225 = A.D. 1810; see *As Suḥub*, fol. 155^b, where the present commentary is mentioned, with the remark that it is not only a commentary on *At Taṭfif*, but is also to be regarded as an excellent independent work in refutation of the Wahhābī dogmas.

Beginning:—

الحمد لله الذي جعل الافعال ميزان الاقوال فمن ادعى ما ليس فيه
كذبه شواهد الاحوال و من اتبع هداة فقد فاز بمغنا لها بعد فانه لما اظهر
ابن عبد الوهاب و دعى الى ما زخره من الاباطيل و ابتدع و شهر

سيف الغنقة على المسلمين و امر بتكفيرهم و قتلهم لجمعين و جزم
بتظليل الأمة من ستمائه عام و زعم انه لا يصح الاسلام الا يديه و اوجب الهجرة
لله و ارسل كتبه و مراسيله الى البلدان يدعوا اهلها بزعمه الى توحيد الرحمن
..... فمن تبعه و ترك ما هو عليه فهو المؤمن و من خالقه فهو الكافر
المشرك و ان كان من اكابر العلماء الخ *

Copies of two eulogistic reviews (in 8 foll.) of the present work are attached at the beginning.

i. Foll. 1-4^a. Copy of the review, dated A.H. 1210, by Muḥammad bin Firuz, teacher of the commentator, as noticed above.

ii. Foll. 4^b-8. Copy of the review, dated A.H. 1210, by one Muḥammad bin 'Abdallaṭif.

The dates of the above-referred to reviews suggest that the present commentary was composed in or before A.H. 1210.

Written in fair Naskh. Dated A.H. 1270.

No. 589.

foll. 138; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

مصباح الانام و جلاء الظلام

MISBÂḤ AL ANÂM WA JALÂ' AZ ZALÂM.

A rare work in refutation of the theories and doctrines of Muḥammad bin 'Abdalwahrâb, the founder of the Wahhâbî school (see No. 585 above), divided into 17 Faṣls. The present work, which was composed in Mecca, is the second of the two works of this author on the subject. The author refers in the present work to his earlier work on the subject, which is known as *السيف الباتر لعنق المنكر علي الاكابر*. Seven reliable works on the same subject by different authors are quoted and referred to by our author, of which he specially mentions the work No. 588 above.

Author: 'Alawi bin Aḥmad bin Ḥasan bin 'Abdallâh bin Aḥmad bin al Ḥaddâd *الاحمد بن عبد الله بن احمد الحداد*, a Shāfi'î scholar of Arabia, who flourished in the 13th century A.H.

Beginning:—

الحمد لله كاشف الكرب و مجلى الخطوب الخ *

The copy is not dated; but the fact that the words *كان الله*, and *عفي الله عنه* (which are never used except when referring to a living person) are used by the scribe of the author gives us reason to hold that the present copy was written in the 13th century during the life-time of the author.

We are not acquainted with any other copy of the present work.
Written in Naskh.

No. 590.

fol. 133; lines 26; size 10×7 ; $8\frac{1}{2} \times 5$.

منهاج التنزيه

MINHÂJ AT TANZÎH.

A Wāhhābī work in refutation of *Ṣulḥ al Ikhwān*, which comprises a *Muḥākamah* (comment and decision) on the disputed points between Muḥammad bin 'Abdalwāhhāb and others, composed by Dā'ūd bin Sulaimān, a scholar of Baḡdād of the 13th century A.H.

Author: 'Abdallaṭīf bin 'Abdarrahmān bin Ḥaṣan اللطيف بن عبد الرحمن بن حسن, a Mufti of Najd of the 13th century A.H., belonging to the Wāhhābī school. In the preface he tells us that the above-mentioned *Ṣulḥ al Ikhwān* is not worthy to be called a *Muḥākamah*, as its author did not take an impartial view in that work, but rather himself took part against Muḥammad bin 'Abdalwāhhāb. Hence the present work was written in refutation of the same. The passages from *Ṣulḥ al Ikhwān* are introduced by the words, *قال العراقي* and the refutation by the word *الجواب*.

Beginning:—

الحمد لله الذي بعث في الاميين رسولا يتلو عليهم آياته و قد رفع
الى رسالة سماها صلح الاخوان فيها من تحريف الكلام و الكذب على اهل
العلم عن مواضع الخ *

The following note on the title-page indicates the author's name as well as the title of the work:—

منهاج التنزيه و التقديس في الرد على المبطل داود بن سليمان بن
جرجيس شيخنا علامة الوقت مفتي الديار الفجدية ... عبد اللطيف
ابن الشيخ عبد الرحمن بن حسن *

The colophon runs thus:—

آخر ما وجدنا من هذا الكتاب المسمى بمذاهب التقديس في الرد
على داؤد بن سليمان بن جرجيس الخبيث •

The work seems to be rare, not being mentioned in any catalogue.
Written in fair Naskh. Not dated; apparently 13th century

A.H.

SHI'Â THEOLOGY.

No. 591.

fol. 235; lines 24; size 10 × 7; 7 × 4.

تمام النعمة في اثبات الغيبة وكشف الحيرة

TAMÂM AN NI'MAH FÎ IŞBÂT AL- GAIBAH WA KASHF AL ḤAIRAH.

(Designated, in *Kashf al Ḥujub*, fol. 120, *Kitâb Al Ġaibah*.)

A rare work, containing a detailed exposition of the Shi'â theory that Muḥammad bin Ḥasan, the 12th and last Imâm of their sect, is not dead, but is alive, though he is out of our sight. (This theory is called *Al Ġaibah*.) According to Shi'â belief, the above-mentioned Imâm will reappear at the appointed time; and full particulars of when that time will be are given in the present work. In support of his theory, the author enumerates in detail cases of *Ġaibah* which have happened to other prophets, and quotes several Ḥadîṣ on the point. The present theory is criticised by Ibn Taimiyah, a Sunni scholar (see No. 528 above).

In the preface, the author tells us that he was led to compose the present work because of the disbelief in *Al Ġaibah* of the people of Nishâpûr and their hesitation to accept the doctrine, and also because of a dream in which 'Ali (the 4th Caliph) urged him to write it.

Author: Abû Ja'far Muḥammad bin 'Ali bin Ḥusain bin Mūsâ
abû Jعفر محمد بن علي بن حسين بن موسى بن بابويه al Qummi

بابويه القمي (d. A.H. 381 = A.D. 991; see Lib. Cat., vol. v, part ii, No. 263).

Beginning:—

الحمد لله الواحد الفرد الصمد العلي القادر الحكيم قال الشيخ
ابو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي
ان الذي دعاني الى تأليف كتابي هذا اني لما قضيت وطري من
زيارة علي بن موسى الرضي رجعت الى نيسابور فاقمت بها فوجدت
كثيرا من المختلفين الى من الشيعة قد حيرتهم الغيبة و دخلت في امر
القائم عليه السلام الشبهة و عدلوا عن طريق التسليم الى الآراء و المقائيس
النج *

Only one other copy of the work is known to us, for which see Berlin, No. 2721, where the work is designated كمال الدين و تمام النعمة . في اثبات الغيبة و كشف العبرة .

Written in fair Naskh. Dated A.H. 1044.

No. 592.

fol. 258; lines 19; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الاحتجاج

AL IḤTIJÂJ.

A collection of the controversies of the Prophet with idolaters, Jews and Christians, also of the controversies of the 12 Imâms with their opponents, relating to theological and legal points. The controversies take the form either of public expositions of doctrine, or of set debates, or of written disputations. The main object of the author, in his collection of the controversies of the 12 Imâms, is to obtain support for the Shī'ā theories and their legal system from the records of those controversies, which deal almost exclusively with the subject of Imâmat and important legal points. The author, first of all, in an introduction to the work, upholds the admissibility under Islamic law of controversy on religious topics on the authority of the Qur'ân, Ḥadīḡ and standard works.

Author: Abū Maṣṣūr Aḥmad bin 'Alī bin Abī Tālib at Ṭabṛasī . ابو منصور احمد بن علي بن ابي طالب الطبرسي . There are two authors

known as Ṭabrasī, one being our author, and the other Rāḍiaddin at Ṭabrasī (*d.* A.H. 548 = A.D. 1153). Some authorities confuse the two, and have ascribed the present work to Rāḍiaddin—as, for example, India Office, No. 166, and Brock., vol. i, p. 405. On the other hand, Ibn Shahr 'Āshūb (*d.* A.H. 588 = A.D. 1192; see *Kaṣḥf al Ḥujub*, fol. 141), in his work, *Al Ma'ālim*, and the author of *Muntahā al Maqāl*, fol. 256, together with certain other biographers, are emphatically of the belief that Abū Manṣūr is the author of the work. See *Kaṣḥf al Ḥujub*, fol. 8^b, where the present point is discussed and the authorship of Rāḍiaddin is rejected. The date of the death of Abū Manṣūr is not given by his biographers; but it would appear that he belonged to the 6th century A.H. from the fact that he mentions Abū Ja'far Mahdī, a traditionist of the 6th century A.H., as one of the *Shaiḫs* from whom he received direct transmission, as appears from the following passage on fol. 21^a:—

حدثني به السيد العالم العابد ابو جعفر مهدي بن ابي حرب
الحسيني المرغشي رضي الله عنه قال حدثني الشيخ الصدوق ابو عبد الله
جعفر بن محمد قال حدثني الشيخ السعيد ابو جعفر محمد
بن علي بن الحسين بن موسى بن بابويه القمي الخ *

Further, the above-mentioned Shahr 'Āshūb, who died in A.H. 588 = A.D. 1193, refers to Abū Manṣūr in words used only of the dead, which gives us reason to hold that he died before A.H. 588. Four other works of Abū Manṣūr, viz., *مفاخرة الطلبة*, *الكافي في الفقه*, *فضائل الزهراء* and *تاريخ الائمة* are mentioned by his biographers. For the first two see *Kaṣḥf al Ḥujub*, fol. 112^b, 142, respectively, and for the last two works see *Muntahā al Maqāl*, fol. 256.

Beginning:—

الحمد لله المتعالي عن صفات المخلوقين الخ *

For other copies of the work see India Office, No. 166; *Āṣifiyah* Library, No. 549.

Written in good Naskh. Not dated; apparently 10th century

A.H.

No. 593.

foll. 15; lines 15; size $6\frac{1}{2} \times 3\frac{1}{2}$; 5×2 .

تجريد العقائد

TAJRĪD AL 'AQÂID.

A well-known and useful, concise treatise on theology, divided into the following 6 Maqṣads:—

(i) On *أمور عامة* (fundamental principles); (ii) *الجواهر والأعراض* (substance and accident); (iii) *أنبات الصانع وصفاته* (proof of the Maker and of His attributes); (iv) *النبوة* (the nature of the mission of a Prophet); (v) *الإمامة* (the nature of the mission of an Imâm); (vi) *المعاد* (the end of the world). Each Maqṣad is sub-divided into several Faṣls.

Author: Abû Ja'far Naṣīraddīn Muḥammad bin Muḥammad bin al Ḥasan at Tūsī الطوسي الحسن أبو جعفر محمد بن محمد بن الحسن الطوسي, the most prominent Shī'a scholar of Persia of his age, learned in scientific branches such as philosophy, theology, logic, astronomy and astrology. Most of his compositions are on these subjects, and are regarded as standard authorities. He is the author of a large number of works in the Arabic and Persian languages; of which 25 Arabic works are mentioned in Brock., vol. i, p. 508. The author was the director of the astronomical observatory at Marāḡa. He is also known as an active politician. It was on his advice that Halākū Khān attacked Bāḡdād; and he was the prime mover in the famous and lamentable events of A.H. 656, which ended in the slaying of the Caliph Muṣṭa'ṣim (A.H. 640–656 = A.D. 1242–1258), along with several thousand Abbasides, in Bāḡdād. The author is sometimes criticised for the inappropriate language used of the Sunnis and the first three Caliphs in the 4th and 5th Maqṣads of the work; but Aḡladdīn, the author's son, defends his father from this charge, pointing out that he did not live to complete the work, and that the 4th and 5th Maqṣads in question were added by Hilli, (d. A.H. 726 = A.D. 1326; in regard to whom see No. 594 below), one of his pupils, who is generally regarded by the Sunnis as prejudiced against them. Cf. the following passage found in Cairo, vol. ii, p. ii:—

كان الناس مختلفين في أن هذا الكتاب (التجريد) لخواجه
نصير الدين أم لا فسألت ابنه خواجه أصيل الدين عن ذلك قال كان
والدي وضع إلى باب الإمامة وتوفى فكملة ابن المطهر *

Apart from the points disputed by the Sunnis, the work has been generally appreciated; and a number of scholars of both the Sunni and Shī'a sects have devoted careful study to it, and have produced commentaries, glosses, and annotations on it, to which Hāj. Khal., vol. i, p. 63, refers, as follows:—

• وهو كتاب مشهور اعتنى به الفحول وتكلموا فيه بالرد والقبول الخ

Tūsī (the author) was born at Tūs in A.H. 597 not in A.H. 607, as given by Brockelmann, vol. ii, p. 508, and by Huart in *History of Arabic Literature*, p. 321. He died in A.H. 672 = A.D. 1273. See Brock., loc. cit. Majlis vii of Majālis al Mu'minin; Mujmal Faṣiḥī, fol. 189^b; Ḥabīb as Siyar, vol. iii, part i, p. 60; Fawāt al Wafayāt, vol. ii, p. 186; Muntahā al Maqāl, fol. 192; Browne, *Literary History of Persia*, vol. ii, pp. 484-6; *Arabic Authors*, p. 107. Dr. Rieu, in his *Persian Cat.*, vol. ii, p. 441, is wrong in giving the date of Tūsī's death as A.H. 691.

Beginning:—

• أما بعد حمد واجب الوجود ... سميته بتجريد العقائد

For other copies of the treatise see Berlin, No. 1745; Leipzig, No. 109-21; Pet., No. 242; Bodl., vol. i, Nos. 129, 172, 520; Escour., Nos. 615, 641, 648, 687. The text has been printed along with printed commentaries on the work.

Written in Nasta'liq. Dated A.H. 1068.

No. 594.

fol. 135; lines 15; size 6 × 3½; 5 × 2½.

شرح تجريد الكلام

SHARḤ U TAJRĪD AL KALĀM.

(Designated, in Muntahā al Maqāl, Kashf al Mūrād.)

An incomplete copy of a commentary on the 3rd and 4th Maqāds of the preceding treatise. A note written by some reader on the title-page, running thus: *آليات شرح تجريد جمال الدين العظمى*, tells us that the present MS. is part of the commentary on Tajrid by Hilli. Passages from the text, which are quoted verbatim, are introduced by the word *قال*, and the commentary on the same by the word *اقول*, which we know from Hāj. Khal., vol. i, p. 63, was the system observed by Hilli in his commentary. Further, the passages quoted from Hilli's commentary by other commentators on Tajrid (see Nos. 594, 596, 797 below) are found verbatim in the present MS. We may, therefore, accept the statement

contained in the above-mentioned note that the present MS. is part of Hilli's commentary on Tajrid, composed in A.H. 694. The beginning of the commentary, as given in India Office, Nos. 471-14, 694, is as follows:—

الحمد لله القاهر سلطانة العظيم شأنه النخ *

The present incomplete copy begins thus:—

قال المقصد الثالث في اثبات الصانع تعالى و صفاته و آثاره و فيه
فصول الاول في وجودة تعالى الموجد (الموجود) ان كان واجباً فهو المطلوب
و الا استلزم لاستحالة الدور و التسلسل اقول يريد اثبات واجب الوجود تعالى
و بيان صفاته و بيان ما يجوز عليه و بيان ما لا يجوز و بيان افعاله و آثاره النخ *

Hilli, whose full name is as follows: Jamâladdîn Hasan bin Yûsuf bin 'Alî bin Al Muṭahhir al Hilli جمال الدين حسن بن يوسف بن علي بن المطهر الحلي, was a prominent Shi'a scholar, jurist and author of his age. He was born in A.H. 648. He studied religious subjects under his father and some others, and the scientific branches under Tûsî (see No. 593, above). Though Hilli is not regarded as the equal of Tûsî in philosophy and logic, yet he surpasses his teacher in tradition and jurisprudence. His compositions on different branches of learning exceed 500 in number. He is specially known among Sunnis for his prejudice against them; and is criticised for the inappropriate language which he uses of the Sunnis and of the first 3 Caliphs. He died in A.H. 726 = A.D. 1326. See Brock., vol. ii, p. 164; Muntahâ al Maqâl, fol. 92^a; Manhaj al Maqâl, fol. 73^a; Ḥabîb as Siyar, vol. iii, p. 112.

For another and complete copy of the commentary see India Office, No. 471-14. The work was lithographed in Tihirân, A.H. 1310.

Written in Nasta'liq. Dated A.H. 1032.

Scribe: محمد قزويني.

No. 595.

fol. 144; lines 24; size 8½ × 5½; 5 × 3½.

تسديد القواعد

TASDÎD AL QAWÂ'ID.

A very valuable copy of a commentary on Tajrid (see No. 593 above). The present is the earlier of the two famous commentaries

on the work by two well-known Sunnī scholars, and is known as *الشرح القديم*. (The old commentary.) The commentator praises the text and its author at length in his preface; but, on points of difference between *Shi'ā* and Sunnī doctrine, he does not fail to criticise the views of the author, and to point out his misapprehensions. The commentary proved itself specially useful to scholars; and scholars, both Sunnī and *Shi'ā*, have composed glosses on it and annotations. See Hāj. Khal., vol. i, p. 63.

By Shamsaddin Maḥmūd bin 'Abdarrahmān al Iṣfahānī شمس الدين محمود بن عبد الرحمن الإصفهاني (d. A.H. 749 = A.D. 1348; see No. 521 above).

Beginning:—

* الحمد لله المتوحد بوجوب الوجود و سميته بتسديد القواعد الخ

For other copies of the work see Leid, No. 2009; Br. Mus. Suppl., No. 182; India Office, No. 406.

The following colophon, and a note below the same, tell us that the present MS. was transcribed from an autograph copy of the commentary by Qāḍī Sirājaddin al-Hindī, one of the author's pupils.

The colophon runs thus:—

وقع الفراغ من تعليقه (من نسخة المصنف التي بخطه) يوم
الاربعاء فى السابع والعشرين سنة اربع و ثلثين و سبعمائة *

The note below the colophon runs thus:—

هذا الشرح بخط القاضي سراج الدين الهندي تلميذ الشارح *

The scribe, Qāḍī Sirājaddin al Hindī, whose full name is 'Umar bin Ishāq bin Aḥmad, was a native of Delhi who, after completing his studies in India, left that country for Egypt, where he attended the lectures of the present commentator for a considerable period; and soon after he was appointed a Qāḍī of the place, and finally was raised to the rank of Chief Justice. He died in A.H. 773 = A.D. 1371; see Ad Durar al Kāminah, vol. ii, fol. 93; Raf'al Iṣr, fol. 183.

No. 596.

fol. 194; lines 27; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another beautifully written copy of the preceding commentary. Written in Naskh, within gold-ruled borders. It bears a frontispiece.

A complete index of the contents in five foll., written by the scribe of the copy, is found at the beginning. Not dated; apparently 9th century A.H.

Scribe: شرف العاظم الملقب بنجيب.

No. 597.

foll. 363; lines 23; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

العاشية تلحق تسديد القوائد

AL HÂSHIYATU 'ALÂ TASDÎD AL QAWÂ'ID.

A very popular and useful gloss on the preceding commentary, which was introduced into the course of higher studies in Theology in the Madrasahs of Constantinople during the life-time of the writer of the gloss. Many scholars have directed their special attention to the present gloss, and have produced several annotations of the same. See Hâj. Khal., vol i, p. 63.

By 'Alî bin Muhammad علي بن محمد, commonly called As Sayyid ash Sharîf al Jurjânî (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:—

قوله اما بعد حمد واجب الوجود على نعمائه خص بالذكر من صفاته
العلي على ما هو خص به اعني الوجوب الذاتي الخ •

For other copies of the work see Berlin, Nos. 1748-50; Leipzig, No. 388; Br. Mus. Suppl., No. 183; India Office, Nos. 407-8; Cairo, vol. ii, p. 17.

Written in Nasta'liq. Not dated; apparently 9th century A.H.

No. 598.

foll. 389; lines 25; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

شرح تجريد الكلام

SHARḤU TAJRÎD AL KALÂM.

The second of the two well-known commentaries on, Al Tajrid referred to under No. 595 above, and known as الشرح الجديد (the new

commentary), dedicated to Sultān Abū Sa'īd (A.H. 855-872 = A.D. 1452-1467) of the Timūrid dynasty. The present commentary, besides incorporating the materials of Isfahānī's commentary, contains many useful explanations and critical notes, specially on the disputed points between the Shi'ās and Sunnis. This makes it a more comprehensive piece of work than Isfahānī's; and it has been much more often annotated than the latter, which testifies to its superior value as a work of reference. See Hāj. Khal., vol. i, p. 63.

By 'Alāaddin 'Alī bin Muḥammad al Qushjī علاء الدين علي بن محمد القوشجي, the favourite scholar of Sultān Ulūg Big (d. A.H. 850-853 = A.D. 1447-1449) of the Timūrid dynasty. He was a scholar of special fame in his age in Philosophy, Theology, Logic, Astronomy and Mathematics. His father was one of the servants on the staff of Ulūg Big; and the author, in his boyhood, used to look after his falcons. Hence he is known as Qushjī (the falconer). Thus he gained the favour of Ulūg Big from his very boyhood. He studied under Qāḍizādah (d. A.H. 815 = A.D. 1402) and many others. He completed his studies in Kirmān, where he composed a treatise on the Moon. On his return from Kirmān to Samarqand, he presented the treatise to Ulūg Big, who was famous for his devotion to Astronomy and Astrology. The Sultān's work on astronomical and chronological tables, under the title of زيج جديد سلطاني, which was composed with the co-operation of the author, is looked upon as a standard work on the subject. The Sultān fully appreciated the treatise of the young scholar, and recognised his merits, and appointed him director of the Astronomical Observatory which he himself had erected in Samarqand. Qushjī, some time after Ulūg Big's death, came to Tabriz, and made himself known to Ḥasan, the Sultān of Tabriz. Ḥasan, marking the intelligence of our author, deputed him to Constantinople to discharge the responsible political task of negotiating a treaty of peace between himself and Sultān Muḥammad II (A.H. 855-886 = A.D. 1451-1481) of the Ottoman dynasty. On the success of his mission, he received special recognition from both the Sultāns, and returned to Tabriz. Soon after, Muḥammad II called our author to Constantinople. On his way there, he composed a work on Mathematics, which he entitled Risāla'i Muḥammadiyah; and this he presented to the Sultān on his arrival. He was at first appointed the personal adviser of the Sultān; but his literary tastes led the author to request the Sultān for an appointment in the education service, and he was appointed Principal of the Madrasah Ayā Şūfiyah. He died in A.H. 879 = A.D. 1474. See Brock., vol. ii, p. 234; Rieu, Persian Catalogue, vol. ii, p. 456; Ḥadā'iq al Ḥanafiyah, p. 332.

The preface of the commentary is wanting in our copy, which begins without the preface, thus:—

اما بعد حمد واجب الوجود على نعمائه و الصلوة و السلام على سيد
انبيائه و اكرم احبائه الى على آله و اصحابه الذين هم موصوفون بالكرم
و الريادة *

The preface of the commentary, as given in Hâj. Khal., vol. i, p. 63, begins thus:—

خير الكلام حمد الملك العلام النعم *

For other copies of the work see Wien, No. 1535; Pet., Nos. 195, 229, 303; India Office, Nos. 400-16.

The present commentary was lithographed in Persia, A.H. 1274.

Written in good Naskh. Dated A.H. 932.

Scribe: قاسم بن زين العابدين.

Sayyid Şafdar Nawwâb of Patna presented the present MS. to the Library in A.D. 1906.

No. 599.

fol. 296; lines 27; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the preceding commentary, beginning like the above. Written in Nasta'liq. Dated Hyderabad A.H. 1026.

Scribe: نظام الدين احمد الملقب بفلک الجبلی.

No. 600.

fol. 348; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

The Same.

Another copy of the same. Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 11th century A.H.

No. 601.

fol. 164; lines 17; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another (but incomplete) copy of Qushji's commentary, containing the commentary on the 2nd Maqṣad of At Tajrīd, and corresponding to fol. 135-306 of copy No. 598 above.

Beginning:—

المقصد الثاني في الجواهر و الاعراض و فيه فصول الاول في الجواهر
والاعراض قدم مباحثها على مباحث الاعراض لان وجود الاعراض متوقف
على وجود الجواهر.

Written in Nasta'liq. Dated A.H. 1267.

Scribe: محمد صادق السمناني.

A misleading note on the title-page, which runs thus: المقصد الثاني على التجريد من شرح جمال الدين حسن بن يوسف بن علي بن المطهر العلي tells us that the present MS. is a copy of the commentary on the 2nd Maqṣad of At Tajrīd by Hilli (see No. 594, above). On the strength of this note, the present commentary has been wrongly ascribed to Hilli in the Hand-list, No. 1216.

No. 602.

fol. 116; lines 15; size $8 \times 4\frac{1}{2}$; 5×2 .

The Same.

Another incomplete copy of Qushji's commentary, covering the 3rd Maqṣad of At Tajrīd, and corresponding to fol. 306^b-389 of copy No. 598 above.

Beginning:—

المقصد الثالث في اثبات الصانع تعالى و صفاته و آثارة و فيه فصول
الفصل الاول في وجوده تعالى الموجود ان كان واجباً فهو المطلوب و الا
استلزمه لاستحالة الدور و التسلسل استدلال على وجود الواجب تعالى بانه
لا شك في وجوده الخ.

Written in Nasta'liq. Dated Shirāz, A.H. 1076.

Scribe: محب علي ابن حاجي يوسف شيرازي.

No. 603.

foll. 191; lines 17; size 10 × 7; 7 × 4.

الحاشية القديمة على شرح التجريد

AL ḤĀSHIYATU AL QADĪMAH 'ALĀ
SHARḤ AT TAJRĪD.

A very old copy of the first of the three glosses by Dawwānī on Qūshjī's commentary (see No. 598 above), containing annotations of the commentary from the beginning to the chapter *مباحث اجسام فلكي*. The present gloss is commonly known as *Al-Ḥāshiyat Al-Qadimah*, and is greatly esteemed by scholars. It was dedicated to Sultān Khalīl Bāyandī (A.H. 883-884 = A.D. 1478-1479).

By Muḥammad bin As'ad Aṣ Ṣiddīqī ad Dawwānī *محمد بن اسعد بن السديقي الدواني* (d. A.H. 907 = A.D. 1501; see No. 550 above). Ṣadraddīn, a contemporary scholar, on noticing the great popularity of the present gloss, attempted to displace it in the popular favour and to win superior fame by a gloss of his own on Qūshjī's commentary (see No. 606, below), in which he criticised Dawwānī's work. Dawwānī, in reply to this challenge, composed another gloss (see No. 605 below). Again, Ṣadraddīn wrote a gloss known as *Al Ḥāshiyat Aṣ Ṣāniyah* (see No. 607 below), in refutation of Dawwānī's second gloss. Finally, Dawwānī wrote a third gloss, fully criticising and refuting Ṣadraddīn, to which Ṣadraddīn failed to reply. Hāj. Khal., vol. i, p. 163, tells us that long after Dawwānī's death and some time after the death of Ṣadraddīn, Gīyāṣaddīn (d. A.H. 949 = A.D. 1542; see No. 622 below), Ṣadraddīn's son, composed a gloss in reply to Dawwānī's third gloss referred to above. Ṣadraddīn failed to win superior fame over his rival; but, at the same time, he succeeded in securing recognition of his own merits.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على محمد و اصحابه
اجمعين قوله في الحاشية لم يرد به معينا ثم اقول مرادة بالزيادة
في الجملة الزيادة بوجه ما و ذلك ليس معنى ثالثا كما ظنّه الخ *

For other copies of the present gloss see Berlin, Nos. 1757-9; Br. Mus. Suppl., No. 184; India Office, Nos. 417-20; Rāmpūr, Nos. 95-99; Āsifiyah, No. 395.

Written in Nasta'liq. Foll. 1-30 are supplied in a later hand. Dated A.H. 974. A note on the title-page tells us that one Qāḍī

Gulām Muṣṭafā purchased the present MS. at Shāhjahānābād in the reign of Farrukh Siyar (A.H. 1124-1131 = A.D. 1713-1719).

No. 604.

fol. 100; lines 27; size 9×6 ; 8×3 .

The Same.

Another copy of the same, having marginal notes throughout.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 605.

fol. 366; lines 19; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية الجديدة على شرح التجريد

AL ḤĀSHIYAT AL JADĪDATU 'ALĀ
SHARḤ I AT TAJRĪD.

The second of the three glosses of Dawwānī on Qushjī's commentary (for some account of which see No. 603 above), extending up to the chapter ما فيه. The present gloss was composed in A.H. 890, in reply to Ṣadraddīn's first gloss (see No. 606 below).

Beginning:—

لا حول ولا قوة الا بالله العلي العظيم اللهم اهدنا الصراط المستقيم
..... و بعد فانا قد كتبنا في سالف الزمان حواشي على شرح

التجريد الخ *

Dawwānī tells us, in the preface, that he was not desirous of replying to Ṣadraddīn, since he well knew that the great popularity of his first gloss was the main cause of the rivalry and jealousy of Ṣadraddīn; but repeated requests of his friends compelled him to compose the present gloss, in reply to Ṣadraddīn. Ṣadraddīn's words are introduced verbatim with the word قوله, and Dawwānī's refutations with the word اقول.

For other copies of the work see Āṣifiyah Library, No. 357; Rāmpūr, Nos. 98-99.

Written in good Nasta'liq. Dated A.H. 1109.

Scribe: محمد اعظم فاروقي.

No. 606.

fol. 147; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الحاشية الاولى على شرح التجريد

AL ḤĀSHIYAT AL'ŪLĀ 'ALĀ SHARḤ AT TAJRĪD.

The first of the two glosses on Qushjī's commentary, written by Ṣadraddīn in reply to Dawwānī. The present work was written in refutation of Dawwānī's first gloss (see No. 603 above), and was dedicated to Sultān Bāyazīd (A.H. 886-918 = A.D. 1481-1512) of the Ottoman dynasty.

By Ṣadraddīn Muḥammad al Ḥusainī ash Shīrāzī صدر الدين محمد الشيرازي, a noble and scholar of Shīrāz, known for his merits in theology and philosophy. He was born in Shīrāz, A.H. 828; and was assassinated by Bāyandārī Turkamān in A.H. 903 = A.D. 1497, and not in A.H. 930 = A.D. 1523, as given in Ḥaj. Khal., vol. ii, p. 200; Kashf al Ḥujub, fol. 49. See for his life Majlis vii of Majālis al Mu'minīn; At Ta'liqātas Sanīyah, p. 39; Brock., vol. ii, p. 204.

Beginning:—

صدر كلام ارباب التجريد حمد فرد بالابتداء تقدس من مشاركة
الامثال و الاكفاء و بعد فيقول الفقير الحقير الشهير بصدر الحسيني
الشيرازي شرح الله صدره و رفع قدره الخ *

The present gloss, after the passage quoted above (which agrees verbatim with that of the second gloss of Ṣadraddīn, No. 607 below), runs thus:—

قد املت لك ايها الذكي المحقق الواحدى على شرح الجديد
للتجريد و التمس منك ان لاتبادر على انكاره قبل التأمل ثم
عليك الانكار والاعتراف هو العلم باحوال المبدأ والمعاد الخ *

Between the words اعترف and هو العلم, in the passage quoted above, certain words are omitted in our copy. These can be supplied from the passage, as quoted verbatim (for refutation) in No. 605 above.

No other copy of the work is known to us. Written in Nasta'liq. Dated A.H. 1107.

The following note on the title-page tells us that one Mir Muḥammad Hādī Ḥusain, an Indian scholar, who lived in the reign of Aurangzib, asked his son, Muḥammad Ibrāhīm, to make the

present copy of the gloss; and he completed the transcription in A.H. 1087 at Shâhjahânâbâd:—

میر محمد هادی حسین عقی عنه این حاشیه را در شاه جهان آباد در سنه ۱۰۸۷
استکتاب نموده ما یقرا به از عزیز بر خوردار قره العین محمد بن ابراهیم طال عمرة *

This note is attested by the seals of both the scholars mentioned above, that of Mir Muḥammad Hâdi Husain being affixed above the note and that of Muḥammad Ibrâhim at the end.

No. 607.

fol. 323; lines 28; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

الحاشية الثانية تلى شرح التجريد

AL HÂSHIYAT AŞ ŞÂNIYAH 'ALÂ SHARḤ AT TAJRÎD.

The second of the two glosses by Şadraddîn ash Shîrâzî, written in reply to Dawwânî's second gloss, No. 605 above. The present gloss was also dedicated, like the first, to Sultân Bâyezîd. After the common beginning quoted in the notice on No. 606 above, the present gloss runs thus:—

قد كنت كتبت أولا على الشرح التجريد ما سفع لي في اثناء
المطالعة و آوان المباحثة و المناظرة ثم لاح لي انه يقع لبعض الاجلة اشتباه
... و ان بعضا من ضعفاء الطلبة عن صوب الاستعانة يحول فينظر الى من يقول
لجلالة شانه ولا يفطر الى ما يقول النج *

For other copies of the work see India Office, Nos. 424-25; Munich, No. 295.

Written in Nasta'liq. Not dated; apparently 11th century A.H. Foll. 1-2 are supplied in a later hand.

No. 608.

fol. 280; lines 17; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 2\frac{1}{2}$.

الحاشية على حاشية الدواني

AL ḤĀSHIYAT 'ALĀ ḤĀSHIYAT AD DAWWĀNĪ.

A detailed annotation of Dawwānī's first gloss (No. 603 above), containing also an independent gloss on that portion of Qushjī's commentary (No. 598 above), which was not dealt with by Dawwānī. The quotations from the text of At Tajrid (No. 593 above) are introduced by the words قال المصنف. Passages from Qushjī's commentary are introduced by the words قال الشارح, and quotations from Dawwānī's gloss by the word قوله.

By Mirzājan Ḥabībullah ash Shīrāzī ميرزا جان حبيب الله الشيرازي, a well-known scholar of Shīrāz and a pupil of Dawwānī, who was specially known for his merits in theology, philosophy and jurisprudence. His glosses and annotations in respect of works embracing the subjects referred to above are specially appreciated by scholars. He died in 994 = A.D. 1586: see Brock., vol. ii, p. 414; Hāj. Khal., vol. i, p. 163; Rauḍat al Jannāt, p. 205.

Beginning:—

قال المصنف اما بعد حمد واجب الوجود على نعمائه اقول لا يعد
ان يقال في ترك الموصوف ههنا ايماء لطيف الخ *

For other copies of the work see Berlin, No. 1761; Br. Mus., No. 387; India Office, Nos. 421-22; Rāmpūr Library, Nos. 104, 106; 'Āṣifiyah Library, No. 8.

Written in Nasta'liq. Dated A.H. 1012.

No. 609.

fol. 128; lines 17; size $7\frac{1}{4} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another (but incomplete) copy of the preceding work, beginning abruptly thus: قال الشارح تذكير الضمير باعتبار الخبر لعله النكتة في تذكير: and corresponding to foll. 204-276 of the preceding MS.

Written in Nasta'liq. Dated A.H. 982.

Scribe: نور الله بن شريف الحسيني الشوسنري, one of the most prominent Shī'a scholars of his age, who died in A.H. 1019 = A.D. 1610; see No. 623 below.

No. 610.

fol. 196; lines 27; size $6\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2$.

الحاشية على حاشية مرزا جان

AL ḤĀSHIYAT U 'ALĀ ḤĀSHIYATI
MIRZĀJĀN.

A collection of detailed notes on Mirzājān's annotation (No. 608 above) as well as on Dawwānī's gloss (No. 603 above), composed in Isfahān, A.H. 1064. The main object of these notes, as stated by the author, is to correct the frequent mistakes committed by Mirzājān.

By Husain bin Jamāladdin Muḥammad al Khūnsārī بحسين بن جمال الدين محمد الخونساري, a well-known scholar of Persia of the 11th century A.H., who flourished in the reign of Shāh Sāfi (A.H. 1038–1052 = A.D. 1629–1642). He was specially recognised in his own age for his merits in philosophy, logic and theology. He died in A.H. 1098 = A.D. 1686. See Būhār Lib. Cat., vol. ii, No. 210. The date mentioned in Kashf al Ḥujub, fol. 49^a, viz., A.H. 1113, is manifestly incorrect.

Beginning:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله اجمعين
قوله لا يبعد ان يقال في ترك الموصوف ايماء لطيف الى آخر الحاشية
يمكن توجيه الحاشية بوجوه الخ *

Written in good Naskh, within gold-ruled borders. Not dated; apparently 11th century A.H.

No. 611.

fol. 72; lines 25; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work in two volumes, of which the present MS. contains the first, beginning like the preceding copy, and ending thus:—لعل اجتماعهما من حيثين على ما هو الظاهر فتدبر. It corresponds with fol. 1–137 of No. 610 above.

No. 612.

fol. 311; lines 25; size $8\frac{1}{2} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

VOL. II.

Continuation of the preceding volume, beginning thus:—

قوله فيرد ان المركبات الخيالية قيل يمكن ان يكون الحصر اغنيا الى
ما سوى المركبات الخيالية من المعدومات الممكنة الخ *

Corresponds with fol. 137^b–196 of No. 610 above.

It is stated, at the end, that the present copy in two volumes is a transcription of an autograph copy, bearing the following colophon, which tells us that the work was composed in Isfahân, A.H. 1064:—

قد وقع الفراغ من تسويده سنة اربع وستين و الف على يد
مؤلفها الفقير الراجي عفوره حسين بن جمال الدين محمد الخونساري *

Written in fair Naskh. Not dated; apparently 13th century A.H.

Scribe: ابن شيخ قطب الدين الجيلاني.

Muhammad Bakhsh, the father of the founder of the Library, in the following autograph note in Arabic, remarks that he purchased these two volumes at an English auction in A.H. 1282:—

قد انتقل هذا الكتاب الى ملك اقل العباد و احوجهم يوم يناد مناد
الفقير الحقير محمد بخش خان بالبيع السلطاني اعني بداك نيلام
الا انجريزية في تاريخ عشر من جمادي الثانية سنة الف و مائتين اثنا
و ثمانين من الهجرة النبوية *

No. 613.

fol. 79; lines 25; size 10×6 ; $7 \times 5\frac{1}{2}$.

الحاشية على الحاشية القديمة

AL HÂSHIYAT U 'ALÂ AL HÂSHIYAT AL QADÎMAH.

An incomplete copy of an annotation of Dawwânî's gloss, No. 603 above.

By Jamâladdîn Maḥmûd ash Shīrâzī الشيرازي محمود الد، a scholar of Shīrâz.

A copy of the present work is noticed in Râmpûr, No. 105; but the date of the author's death is not mentioned in that or any other catalogue. He repeatedly refers, however, in the present work to Dawwânî (d. A.H. 907 = A.D. 1510) as his teacher, from which we may conclude that he himself was a scholar of the 10th century A.H. Jamâladdin, on fol. 12^b, points out in the following passage that, in regard to certain points of philosophy, Dawwânî contradicts himself in two of his works, viz., in his gloss No. 603 above, and in *Sharh Hayâkil an Nûr* (see Hand-list, No. 1901):—

و العجب من الأستاذ قدس سره ادعى في حواشي التجريد ان
افراد المقولة المحركة لبدان تكون بالقوة و في شرح هيا كل النور لبدان
تكون الافراد في نفس الامر حتى يصح العلية الخ *

The fact that Maḥmūd aṣḥ Shīrāzī, in referring to Dawwânî in the present work, employs the word قدس سره (used always of the dead), at once suggests that the present annotation was composed after Dawwânî's death in A.H. 907.

Beginning:—

قوله قدس سره لم يرد به معينا الخ اعلم ان سيد المحققين قدس سره
لما رأى ان المتعارف في الخطب توجيذه الصلوة بعد البنى صلى الله
عليه و سلم الى المتعدد على طريقتي الشيعة و اهل السنة اراد ان يحتمل
كلام المحقق الخ *

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 614.

fol. 158; lines 16; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية الخضرى AL ḤĀSHIYAT U 'ALĀ ḤĀSHYAT AL KHIDRĪ.

An annotation of the gloss of Khidri, a scholar of the 9th century A.H., on the 3rd Maqṣad of At Tajrid (see No. 593 above) and the commentary by Qushjī (see No. 598 above) on the same. *Or a copy of Khidri's gloss see Berlin, No. 1762. The present annotation was dedicated to Sulṭān Sulaimān (A.H. 1077-1105 = A.D. 1666-1694), a Persian king of the Ṣafavid dynasty.

By Mirzâ Muḥammad bin Ḥasan aṣḥ Shirwānī ميرزا محمد بن حسن شیروانی, commonly called Mullâ Mirzâ (ملا مرزا), a pupil of Khûnsârî (see No. 610 above). The present annotation and its author are mentioned in Kaṣḥf al Hujub, fol. 48; but the date of the author's death is not given. From the fact that he was a pupil of Khûnsârî (d. A.H. 1098), and that he dedicated the present annotation to Sulṭân Sulaimân, as mentioned above, we may conclude that he flourished in the 11th century A.H.

Beginning:—

خير ما يوشع به معاهد الكلام ... الحمد لله الذي تفرد بالتجريد ...
 كتاب التجريد من مصنفات ... نصير الملة و الدين ... و شرحه التجريد
 للقوشجي ... و كانت الحواشي الخضرية عليه ... و هي مع ذلك مغلق
 ... فظهرت ما خفى من اسرارها ... في ايام الدولة الفاخرة ... ابو المظفر
 شاه سليمان الحسنی الموسوي وجعلتها تحفة لحضرته البية النخ *

The present copy is defective at the end.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 615.

fol. 160; lines 32; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3$.

الحاشية تلى شرح التجريد

AL ḤĀSHIYAT Ū 'ALĀ SHARḤ AT TAJRĪD.

A very useful critical gloss on the first Maqṣad of At Tajrid (No. 593 above), which deals with الأمور العامة (fundamental principles). The author quotes the following commentaries and glosses, viz., Hilli's commentary, No. 594 above; Qushjī's commentary, No. 598 above; Isfahānī's commentary, No. 595 above; Sayyid Sharīf's gloss, No. 597 above; Dawwānī's glosses, Nos. 603, 605 above; Ṣadraddin's glosses, Nos. 606, 607 above; Mirzājān's gloss, No. 608 above; Maḥmūd aṣḥ Shirāzī's gloss, No. 613 above; and a gloss by one Shāh Faṭḥallāh, as to whom see below.

The name of the author does not appear anywhere in the work. Neither author nor gloss is mentioned in the books of

reference. The fact that he quotes Mirzâ Muḥammad Astrâbâdî (*d.* A.H. 1028 = A.D. 1618) thus: سمعت هذا من عاليحضرت مرزا محمد الاسترآبادي مد ظله, and employs, in referring to him, the phrase used of living persons, viz., مد ظله, gives us reason to hold that he was a scholar of the 11th century, A.H.; and that the gloss was composed in or before A.H. 1028. The writer of the gloss frequently refers to his teacher, without mentioning his name, and always in the words: افتاد مدظله or قال الاستاذ. The fact that he employs, in referring to his teacher, the same phrase (مدظله) which he uses for Mirzâ Muḥammad in the passage quoted above, gives us some reason to think that Mirzâ Muḥammad was his teacher. On fol. 72^a he mentions Shâh Faṭḥallâh as a teacher of his teacher, thus: استاذنا نقلا عن استاذ: شاه فتح الله; and on fol. 46 he refers to a literary dispute between the above-mentioned Shâh Faṭḥallâh and Mirzâjân (*d.* A.H. 994 = A.D. 1586; see No. 608 above). The wording of the preface and his support of Shī'a doctrines at once suggest that the writer of the gloss was a Shī'a scholar.

Beginning:—

الحمد لله رب العالمين وعلى الله على محمد وعلى آلهما الطاهرين
قال المصنف رحمه الله اما بعد حمد واجب الوجود على نعمائه انما
لم يصدر كتابه بحمد الله وسبحانه قبل قوله اما بعد كما هو دأب المصنفين
بوجوب احدهما الايجاز باشعار بدلائل المذكورة في هذا الكتاب و اثبات
المطالب وهذا نوع من براعة الاستهلال الخ •

In A.H. 1165, one Hāfiz Raḥmat Khān was in possession of the present MS.; as appears from a note on the title-page, followed by his seal, dated A.H. 1165.

A seal, dated 1182, of one Muḥammad Šibgatallāh Khān is found on the title-page.

The title-page also bears two 'Arddīdas, dated A.H. 1192, 1198, respectively.

Written in fair Naskh. Not dated; apparently 12th century A.H., in or before A.H. 1165.

No. 616.

fol. 136; lines 23; size $10\frac{1}{2} \times 6$; 7×3 .

تَقْمِيدَاتُ مَلَا حُسَيْنِ بَغْدَادِيِّ

TAQ'ÎDÂT U MULLÂ HUSAIN
BAGDÂDÎ.

Another gloss on the 1st Maqṣad of At Tajrid (No. 593 above). The works referred to in the preceding gloss are also quoted here.

By Mullâ Husain al Bagdâdî ملا حسين بغدادى, a Shî'a scholar of Bagdâd of the 11th century. Neither author nor work is mentioned in any catalogue. The author of Kashf al Hujub, on fol. 105*, mentions our author's son, Darwî'sh 'Alî, and his work, Gunyat al Adîb; but he does not provide us with the date of death of Darwî'sh 'Alî, or mention the century to which he belonged. Hence no clue as to the date of our present author can be obtained from the above statement. The fact, however, that the author, in his present work, refers to his teacher (without name) as follows: *افاد مدظله* or *قال الاستاذ*, and on fol. 35 mentions Shâh Faṭḥallâh as a teacher of his teacher, thus: *ثم افاد* *مدظله ناقلًا عن استاذہ شاذ فتح الله ان ضمير يرجع يمكن ان يرجع الى المستدرک* gives us every reason to believe that he was a contemporary of the author of gloss No. 615 above, and hence was a scholar of the 11th century A.H. The latter author also refers to Shâh Faṭḥallâh as a teacher of his teacher, and uses the same phrases in referring to his own teacher (*افاد مدظله* or *قال الاستاذ*); from which we may conclude that both scholars were pupils of the same teacher. Further, the date of transcription of the present MS., viz., A.H. 1062, tells us that the work was composed before that year.

Beginning:—

قال المصنف رحمه الله اما بعد حمد واجب الوجود على نعمائه
اعلم انه رحمه الله تعالى عدل في صدر كتابه عن الاسلوب المشهور و اختار
اسلوبا غريبا ... قال الاستاذ مدظله في ترك الموصوف اشارة الى ان ذاته
لا تتعقل بكنهه النعم

Written in Shafi'û'âmiz Nasta'liq.

No. 617.

fol. 220 ; lines 21 ; size $8 \times 5\frac{1}{2}$; 6×3 .

شوارق الالهام

SHAWÂRIQ AL ILHÂM.

A commentary on the 1st Maqṣad of At Tajrid (No. 593 above), explaining difficult passages and points of philological and theological interest.

By 'Abdarrazzâq bin 'Alî bin al Ḥusain al Lâhiǧi عبد الرزاق بن علي، a well-known scholar of Persia of the 11th century A.H. He was a pupil of Ṣadraddîn ash Shîrâzî (d. A.H. 1050 = A.D. 1640 ; see No. 629 below). He worked as professor in the College of Qum. He is also known as a good poet and the author of a great Diwân. His poetical name is Fayyâd. He was a favourite scholar of Shâh 'Abbâs II (A.H. 1052-1077 = A.D. 1642-1666), of the Ṣafavid dynasty of Persia, to whom he dedicated his Persian work on theology, Gauhar i Murâd (for copies of which see Persian Hand-list, No. 1316 ; Rieu, Persian Cat., vol. i, p. 32). The date of the present commentator's death is not mentioned by his biographers. The fact that, as stated above, he dedicated one of his works to Shâh 'Abbâs II, who did not succeed to the throne until A.H. 1052, suggests, however, that he died somewhat later than the year, A.H. 1050, mentioned by Dr. Hidâyat Ḥusain ; see Bûhâr Library Cat., vol. ii, p. 102, where an annotation of Khidri's gloss (see No. 614) by the present commentator is mentioned.

Beginning:—

ربنا افتح بينا وبين قومنا بالحق وانت خير الفاتحين اما بعد
الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله ...
فيقول العبد الراحي وباب ربه الملتجى عبد الرزاق بن علي بن حسين
اللاهي ... وسميته بشوارق الالهام في شرح تجويد الكلام الخ *

The present work is only mentioned in Kashf al Ḥujub, fol. 48 ; but it has been printed in Tîhrân, A.H. 1280.

Written in fair Naskh. Dated A.H. 1233.

No. 618.

foll. 167; lines; size $9 \times 5\frac{1}{2}$; 6×3 .

معارج الفهم

MA'ÂRIJ-AL FAHM.

A commentary by Jamâladdin Ḥasan bin Yûsuf al Hilli جمال الدين حسن بن يوسف الحلي (d. A.H. 726 = A.D. 1326; see No. 594 above) on his own concise text-book of theology, called *Naẓmal Barâhin*.

Beginning:—

الحمد لله على ما اولانا من التوفيق و هداانا الى سواء
السبيل اما بعد لما وفقنا الله فيما سلف من الاوقات باملاء مقدمة
في علم الكلام و سميناهنا بنظم البراهين رأينا ان املينا شرحا
وسميناه بمعارج الفهم الخ *

The beginning of the text runs thus:—

الحمد لله الواحد في ذاته المتفرد في صفاته الخ *

Hilli tells us in the preface that the text of his treatise was extremely concise, and was not sufficiently helpful to the students; hence the present commentary.

A note on the title-page which runs thus:— هذا كتاب موسوم بمعارج الفهم في شرح النظم وهو نظم البراهين في اصول الدين كلاهما من مصنفات التحرير العلم حجة الخاصة على العامة ملك المشايخ والمحققين سلطان الافاضل والمدققين ركن الاسلام والمسلمين جمال الحق والمله و الدين ابي منصور حسن بن الشيخ الفقيه السعيد سديد الملة والدين يوسف بن المطهر الحلي indicates the title of the work as well as its author's name.

On the margin of the title-page, the following saying of 'Ali, the 4th Caliph is quoted:— قال امير المؤمنين عليه الصلوة والسلام من كتب هذه الحروف على كتابه فيكون قادرا على مطالعته *

ح ح لا ا م الن

Another note, followed by a seal dated A.H. 1150, tells that the MS. was for some time in the possession of Mirzâ Muḥammad, commonly called 'Āqâ Mirzâ, a noble of the court of Muḥammad Shâh (A.H. 1131-1161 = A.D. 1719-1748).

For other copies of the commentary see Berlin, No. 1796; India Office, No. 4711-6.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 619.

fol. 198; lines 32; size $9 \times 5\frac{1}{2}$; 6×3 .

كتاب الالفين

KITÂB AL ALFAIN.

A work containing 2,000 arguments, of which the first one thousand are in support of the claim of 'Alī to the *Khilāfat*, and the rest in refutation of Sunni arguments in favour of the claims of the first three Caliphs. The present copy, which is defective at the end, contains only 1,019 arguments, corresponding to pp. 1-260 of the Tihirān (printed) edition, dated A.H. 1248.

Author: Jamāladdīn Ḥasan bin Yūsuf al Ḥillī جمال الدين حسن بن يوسف الحلي (d. A.H. 726 = A.D. 1326; see No. 594 above).

Beginning:—

الحمد لله مظهر الحق بذهب الأدلة الواضحة الخ *

The work is not mentioned in Brock.; but it was printed in Tihirān, A.H. 1248.

Written in good Naskh. Dated A.H. 1124.

Scribe: محمد علي بن ملا مير حسين كرماني.

No. 620.

fol. 169; lines 16; size $7\frac{1}{2} \times 4$; $5 \times 2\frac{1}{2}$.

اللوامع المقدادية

AL LAWÂMI' AL MIQDÂDÎYAH.

(Designated in Brock., vol. ii, p. 199, Al Lawâmi'

Al Ilâhiyah fi Al Mabâhiṣ Al Kalâmiyah.)

A rare work on the philosophical views and theological theories relating to metaphysics, dispensations of the prophets, Imāmat, and the beginning and end of the world, divided into 11 Lâmi', each of which is sub-divided into several Faṣls.

Author: Miqdâd bin 'Abdallâh bin Ḥusain bin Muḥammad as Siyûrî Al Asadî مقصدان بن عبد الله بن حسين بن محمد السيوري الأسدي, a

Shi'a scholar of repute, known for his special merits in philosophy and theology. He refers in the present work to his commentary on Nahj al Mustarshid of Hilli (d. A.H. 726 = A.D. 1326; see No. 594 above). He composed a commentary on the Qur'an known as Kanz al 'Irfân. For a copy of which see Hand-list, No. 310. The year of the author's death is not mentioned by his biographers; but Brock., in vol. ii, p. 199, tells us that he was alive in A.H. 800, as is evident from the fact that the present work was composed in A.H. 804 = A.D. 1401, as appears from the following colophon of the author, quoted at the end of the present copy:—

والمسؤل من السادة العلماء و الأئمة الفضلاء ممن يقف علما على
هذا الكتاب ان يصلح ماعساه ان يجده في الكلام من الطغيان وفي النظام
من السهو والنسيان و ان يسترة بذيل العفو والغفران والعفو عند كرام الناس
مأمول ... و الحمد لله وحده ... وقع الفراغ من تصنيفه يوم الاربعاء تاسع
عشر شهر جمادى الاولى سنة اربع و ثمانمائة و كتب مصنفه العبد مقداد
بن عبد الله الاسدي غفر الله له و لوالديه *

The author of Kashf al Hujub, on fol. 136^a, mentions another work of our author known as Al Masâ'il al Miqdâdiyyah.

Beginning:—

السجات لجلال مبدع انطق بآيات وجوب وجوده هويات الاشياء
و اغرق تيار بحار الوهيته عقول العقلاء الخ *

The present copy is defective for the want of some foll. containing certain portions of the preface, as well as a portion of the 1st Lâmi'. Only one other copy of the work is mentioned, viz., in Munich, No. 153.

Written in fair Naskh. Dated A.H. 1056.

No. 621.

foll. 336; lines 22; size 10 × 7; 8 × 3.

المجلى مرآة المنجى

AL MUJALLÎ U' MIR'ÂT AL MUNJÎ.

A rare commentary on the commentator's own work, Masâlik Al Afhâm, the theme of which is the fundamental agreement in general

between the theories of the theologians and the theories of the philosophers, and specially between the mystic theories of the *Şûfis* and the theories of the Intuitionists (*Ishrâq'in*). The author removes apparent differences between them by means of explanations based on reliable works of theology, *Şûfism* and philosophy, and maintains that the difference is one of technical phraseology only; whereas, at bottom, the sense is the same. Points upon which the philosophers and *Şûfis* are in agreement, whenever these have any indirect bearing on *Shi'a* views, are used to support the latter. The work is divided into a *Muqaddimah*, two *Qiams*, and a *Khâtimah*. Regarding the composition of the present commentary, the author tells us that in A.H. 894, after his return from Mecca to 'Irâq, he found a very eager desire on the part of the students to master the text of his work, *Masâlik al Afiâm*, and the gloss, *Nûr al Munjî*, composed by him on the same; and being repeatedly asked by them for a detailed explanation of the text and the gloss, he composed the present commentary in A.H. 896.

By Muḥammad bin 'Alî bin Ibrâhîm bin Abî Jumhûr علي بن محمد بن ابراهيم بن ابي جهمور a famous *Shi'a* scholar, who flourished in the 9th century A.H. He was specially noted in his age for his merits in philosophy, theology, jurisprudence and logic; and produced some useful works on these subjects. He obtained special fame for his success in a disputation, held at Mashhad in A.H. 878, with Mullâ Harawî, a Sunnî scholar, on the *Khilâfat* question and some other points relating to jurisprudence. For a full account of this, see *Manâzîr Jumhûriyah*, a Persian work, a copy of which is mentioned in Bûhâr Library, vol. i, No. 114; also *Majlis V* of *Majâlis al Mu'minin*. Another work of this author on theology, known as *Zâd al Musâfirîn* (زاد المسافرين), is specially esteemed. See, for his life and works, *Rawḍat al Jannât*, p. 523; *Nâma'i Dānishwarān*, p. 733; Brock., vol. ii, p. 200.

Beginning:—

اللم يا ذا المن الجسيم و الطول العظيم ثم الفوت الرسالة
الموسومة بمسالك الانهام في علم الكلام ... و كتبت على موافع منها حاشية
وافية . . . بعض السادة ... الفور المنجي ... فلما قدمت العراق وكانت
القدمة المباركة من مكة المشرفة سنة اربع و تسعين و ثمانمائة اشتغل
بقرااتها و تحصيل معانيها جماعة من اعيان الطلبة و ازدهموا على استخلاص
مطالبها لاني قد جمعت في اكثر مسائلها و مسلك مباحثها

يبين ففي الكلام و الحكمة و طبقت بينهما احسن تطبيق ثم في كثير
من المواضع على طريق الاشرافيين من الحكماء و اهل الله من صوفية
العلماء... فالتمسوني ان املي لهم تلك الفكات الخ *

For another copy of the work see Bûhar Lib. Cat., vol. ii, No. 96.

Passages from the text are introduced with the word قوله; passages from the gloss with the word قال; and explanations of those passages with the word اقول.

Written in Nasta'liq. Dated Isfahân A.H. 1067.

No. 622.

foll. 198; lines 15; size 9 x 4; 4½ x 2.

كشف الحقائق المحمدية

KASHF AL ḤAQÂ'IQ AL MUḤAMMADIYAH.

A detailed commentary on the treatise of Ṣadraddîn ash-Shirâzî (d. A.H. 930 = A.D. 1523; see No. 605 above), called رسالة في اثبات الواجب (Risâlat u fi Iṣbât al Wâjib), dealing with the divine nature and attributes, which Ṣadraddîn composed in competition with Dawwânî (d. A.H. 907 = A.D. 1501; see No. 603 above), who had written a treatise with the same title on the same subject.

By Giyâṣaddîn Maṣṣûr bin Muḥammad al-Ḥusainî غياث الدين منصور بن محمد الحسيني, son of the above-mentioned Ṣadraddîn. Like his father, he was known for his special merits in philosophy, theology and logic; and is the author of several works. He died in A.H. 949 = A.D. 1542; see Brock., vol. ii, p. 414; Majlis VII of Majâlis al Mu'minîn.

Beginning:—

يا غياث المستغيثين نسألك كشف الحقائق و الاطلاع على بدائع الاسرار
..... و بعد فان العبد الانس بمولاة الانس عن سواة غياث منصور
الحسيني سميت شرحي هذا بكشف الحقائق المحمدية الخ *

A copy of the text, without the preface, is noticed in India Office, No. 468. The beginning of the text, as given in the present commentary, runs thus:—

لا اله الا هو له الاسماء الحسنى منه الابتداء و به البقاء و اليه الرجعى
..... فهذه رسالة فى اثبات الواجب البارى و صفاته الحسنى ... الفصل
الاول فى اثباته تعالى *

No other copy of the commentary is known to us.

Written in Nasta'liq. Dated A.H. 1022.

Scribe : اسمعيل بن محمد الكاتب الشيرازى

No. 623.

fol. 528; lines 27; size $11 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5$.

احقاق الحق

IḤQÂQ AL ḤAQQ.

A polemical work containing a detailed refutation of *Ibtâl u Nahj al Bâtil*, which was composed by Faḍl bin Rûzbahân (a Sunni scholar of Isfahân of the 9th century A.H.) in reply to *Nahj al Ḥaqq*, a work written in refutation of the theological theories and legal ideas of the Sunnis by Hilli (d. A.H. 726 = A.D. 1326; see No. 594 above), and dedicated to Sultân Khudâbanda Muḥammad (A.H. 703-716 = A.D. 1303-1316). For a copy of *Nahj al Ḥaqq*, see India Office, No. 437. The author of the present work first quotes verbatim passages from Hilli's work, introducing these with the words *قال المصنف رفع الله درجته* (The author said: May God elevate his dignity!), these passages from Hilli being followed by verbatim quotations from Faḍl bin Rûzbahân's work, prefaced by the words *قال الناصب خفضه الله* (The member of the Nâsibiyah sect said: May God thrust him downwards!)

The prejudice of the author against the Sunnis is thus revealed by his speaking of a Sunni scholar as a member of the Nâsibiyah sect, a sect which totally rejects 'Ali's Khilâfat; and in the preface he uses most abusive language of Faḍl Rûzbahân. The latter author, supporting his refutation of Shi'â doctrines entirely by quotations from Shi'â works, our author does the same, supporting his refutation of Sunni doctrines by quotations from their works.

Author: Nûrallâh bin Sayyid Sharif al Mar'ashî al Ḥusainî ash Shustarî *نور الله بن سيد شريف الحسنى الشوستري*, a noted Shi'â scholar of a Mar'ashî Sayyid family of Shustar (Persia), and the author of several Arabic and Persian works, who came to India in A.H. 993, and was presented by Hakim Abû'l Fath (d. A.H. 997 = A.D. 1588) to the

Emperor Akbar, who in A.H. 995 appointed him Qaḍī of Lahore. The present work, which was composed in A.H. 1014, from the violence with which it attacks the Sunnis, and especially the Sunni Caliphs, inflamed the feelings of the Sunnis against the author. The Emperor Jahāngir (A.H. 1014–1037 = A.D. 1605–1627), at their instance, put the author to death in A.H. 1019 = A.D. 1610, on which account, he has been declared a *Shahid* (martyr) by the *Shi'a* sect. He was buried in Agra. See *Kashf al Hujub*, fol. 9; *Rauḍat al Jannat*, p. 222; *Taḍkira'i 'Ulamā'i Hind*, p. 245; *Muntakhab at Tawārikh*, vol. iii, p. 137; *Z.D.M.G.*, vol. xxix, p. 676. Dr. Rieu, in *Persian Catalogue*, p. 337, mentions the author, but does not give the date of his death. His merits as a scholar and as a stylist, both in Arabic and Persian, were fully recognised even by Sunni scholars, in spite of his sectarian intolerance. For his autograph see No. 609 above, which is transcribed by him.

Beginning:—

الحمد لله الذي جعل مقام شيعة الحق علياً النخ

The following colophon tells us that the work was completed in Agra, A.H. 1014:—

وقد اتفق نظم هذه اللآي التي وشحت عوالي المعالي في سلك
شهور سنة الف واربع عشر في بلدة اكوة اكوة بلاد اتخذها الكفر وكرة
و استعمل فيها الشيطان مكرة •

The work is not mentioned in Brock.; but for three other MS. copies of the work see Rāmpūr, p. 281; Asiatic Society Cat., p. 27; Buhār Lib. Cat., vol. ii, No. 119.

The work was printed in Tih-rān, A.H. 1273.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Dated A.H. 1107.

Scribe: عبد الرسول بن شيخ عبد القادر بن حسام الدين اللاهوزي, who says, in a note at the end, that he compared his transcription with a copy revised by the author himself.

No. 624.

foll. 56; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الایقاعات

AL'Î QĀZĀT.

A work dealing briefly with the theory of *خلق الافعال* (the creation not only of men but even their actions by God), from the philosophical and theological standpoints. The present theory is the basis of two important theological points *جبر* and *وقدر* (predestination and free will). The author tells us, in the preface, that the present work is an independent composition on the subject, though he had dealt with it in the relevant chapters of his other compositions, such as *Ar Rawâshih*.

Author: Muḥammad Bâqir bin Muḥammad ad Dāmād محمد باقر بن محمد الداماد, a *Shi'â* scholar of great repute. He was a native of Astrâbâd, but settled permanently in Iṣfahân. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy, logic and theology; and was known by the title of *باقر العلوم* (master of learning). He was surnamed Dāmād by his father, who was the Dāmād (son-in-law) of 'Alī bin 'Abd 'Âlī, the famous *Shi'â* Mujtahid; and hence many authors refer to him as Sayyid Bâqir Dāmād. Our author is warped by his prejudice against the Sunnis; but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in A.H. 1040 = A.D. 1630. See for his life *Khulâṣat al Aṣar*, vol. ii, p. 341; *Nujûm as Samâ*, p. 46. Dr. Rieu in *Persian Cat.*, vol. ii, p. 835, supports the present date, quoting the following chronogram of a contemporary: — *عروس علم دین را مرده داماد*. The author of *Sulâfat al 'Aṣr*, fol. 244^a, wrongly holds that this author died in A.H. 1031. Brock., vol. ii, p. 341, also wrongly gives the date of the author's death as A.H. 1070 = A.D. 1659.

Beginning:—

الحمد لله رب العالمين حق حمده و الصلوة على خيرته من خليفته
محمد و آله المعصومين من عتوته ... و بعد فقد سألتني افاض الله عليک
سجالات فيوضات القدس ... عن مسئلة خلق الاعمال ولقد اوفيتا حقها
في كتبنا العقلية ... و في كتابنا للرواشح *

Written in beautiful Naskh. Not dated; apparently 11th century

No. 625.

fol. 71; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

تَقْوِيمُ الْإِيمَانِ

TAQWÎM AL 'ÎMÂN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories.

The work is divided into the following 5 Fasl̥s:—

- | | |
|-------------------|-------------------------------------|
| i. Foll. 1-12. | تصانيعات |
| ii. Foll. 13-21. | تقويمات |
| iii. Foll. 22-34. | تقويمات تقديسية |
| iv. Foll. 35-53. | استيفاء ما بقي من التقويمات القدسية |
| v. Foll. 54-71. | تصانيعات تجريدية |

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الدماذ (d. A.H. 1040 = A.D. 1630, see No. 624 above).

Beginning:—

تقدست يا من الأنوار ظلالك و تمجدت يا من الذوات أفعالك
 أما بعد فإن أحوج المقتدين إلى الله الغني محمد باقر الدماذ الحسيني
 النعم *

For other copies of the work see India Office, No. 581; Buhâr Lib. Cat., vol. ii, No. 101.

Written in beautiful Naskḥ, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 11th century, A.H.

No. 626.

fol. 121; lines 21; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

التعليقات على تقويم الايمان مع الايقاظات

AL TA'LÎQÂT 'ALÂ TAQWÎM AL
'ÎMÂN MA'Â AL 'IQÂDÂT.

Two works of Muḥammad Bâqir Dâmâd, bound in one volume. Foll. 1-84. At Ta'liqât (التعليقات). A commentary by Muḥam-

mad Bâqir Dâmâd (*d.* A.H. 1040 = A.D. 1630; see No. 624 above) on his own work, *Taqwim Al 'Îmân*, for which see No. 625 above.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد المرسلين و بعد
فهذه معلقات على كتاب تقويم الايمان ... قوله تقديست القدس الطهر اسم
مصدر الخ *

No other copy of the commentary is known to us.

Foll. 84-121. *Al 'Îqâzât* (الابقاظات). For another copy of this work see No. 624 above.

Both volumes are written in beautiful Naskh, within gold-ruled borders, and by the same scribe. Not dated; apparently 11th century A.H. The handwriting of the present MS. is identical with the handwriting of No. 624 above.

foll. 42; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

No. 627.

نبراس الضياء

NIBRÂS AD ḌIYÂ'.

A treatise on the important *Shi'â* theological theory البداء (the possibility of any thing happening contrary to the divine foreknowledge). The present theory is the basis of *Taqiyâh*, the important *Shi'â* doctrine. (See, for description of the same, Hughes' Dictionary of Islam, p. 628.)

By Muḥammad Bâqir bin Muḥammad ad Dâmâd بن محمد باقر بن محمد الداماد (*d.* A.H. 1040 = A.D. 1630; see No. 624 above).

Beginning:—

سبحانك اللهم و بحمدك يعترضون على ما قد ورد في
احاديث سادتنا المعصومين في شرح باب البداء الخ *

The author, in the present work, refutes the Sunnis who oppose the above-mentioned theory, and holds that without admitting its validity it is hardly possible to defend the belief, common to both sects, in the efficacy of prayer (ادعية). He further quotes certain Ḥadîṣ from the six Sunnî canonical collections of traditions, interpreting

them in favour of the theory. A *Shī'a* Ḥadīṣ in its support is quoted which runs thus:—

ما بدأ الله بداء كما بدأ له في اسمعيل اذا امر اياه بذبحه ثم فداء
بدبح عظيم الخ *

For many other Ḥadīṣ on the subject the author requests the reader to refer to the chapters designated باب البداء in the second and third *Shī'a* canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 263, 268). The same author, in dealing with the present point on fol. 168 of No. 628 below, tells us that the theory بداء is only valid as regards Qadr (fore-knowledge), and is invalid as regards Qadā' (fore-ordination from all eternity), as appears from the following:—

ويقال للنفوس السماوية كتاب المحور والاثبات لوقوع ذلك فيما
ينقطع فيما مما يتعلق بالقدر من صور ما سيكون في المستقبل من الحوادث
المقدرة الزمانية وربما يقال كتاب المحور والاثبات للزمان لكونه عالم التغير
والتبدل والتصرم والتجدد فهو كتاب القدر العيني بحسب اخير مراتب
الوجود في الاعدان وبالجمله الامر في كتاب القدر على خلاف الامر في ام
الكتاب الذي هو القضاء الاول اذ لا تغير ولا تبدل ولا محو ولا اثبات فيه اصلا
وهذا معني جواز البداء في القدر لا في القضاء الخ *

Written in good Naskh. Not dated; apparently 12th century A.H.

No. 628.

fol. 195; lines 24; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

القباسات

AL QABASÂT.

A rare and valuable work on those theological theories which are liable to be confounded with those of philosophy. The author bases his views on the Qur'ân, Ḥadīṣ and the opinions of the ancient philosophers and the philosophers of Islam. Philosophical theories, which are contrary to Islamic doctrine, are fully criticised and refuted. The main points dealt with in the present work are as follows:—the

divine essence; God's attributes; His eternal being, without beginning or end; the divine fore-ordination from all eternity; the divine fore-knowledge; the creation of the world; how the world came into existence and whether it will come to an end; time; motion; matter and form. The work is divided into the following 10 Qabâsât.

- i. Foll. 2-13. القبس الاول فيه ذكر انواع حدوث و تقاسيم الوجود
- ii. Foll. 14-29. القبس الثاني فيه انواع تثليث السبق الذاتي من سبيل التقدم بالذات
- iii. Foll. 30-45.^a القبس الثالث فيه تثنية البعدية الانفكاكية و تقويم البرهان من سبيل القبلية السومدية
- iv. Foll. 45^b-53.^a القبس الرابع فيها استشهاد من كتاب الله الكريم و من سنة رسوله الشريفة الكريمة و احاديث الاوصياء السابقين الخ
- v. Foll. 53^b-69. القبس الخامس في نحو وجود الطبائع المرسله و سبيل البرهان من نحو وجود الطبيعة
- vi. Foll. 70-92. القبس السادس في اتصال الزمان و الحركة و تقويم سباق البرهان بسبب اتصال كمية الزمان على النظم الطبيعي من سبيلين
- vii. Foll. 93-109. القبس السابع في اقتضائية و احتجاجات جدلية و قياسات و شكوك مغالطة على الطرفين من الفريقين
- viii. Foll. 110-136.^a القبس الثامن في تحقيق قدرة الله و سبحانه و ارادته جل سلطانه و غيرها
- ix. Foll. 136^b-161. القبس التاسع في اثبات الجواهر العقلية و مراتب ترتيب الوجود في سبيل البدئية و العودية
- x. Foll. 161-195. القبس العاشر في سر القضاء و القدر

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd باقر محمد باقر الداماد (d. A.H. 1041 = A.D. 1630; see No. 624 above).

Beginning:—

الحمد لله الواحد الاحد الصمد المصمود مهيم كل وجود ... اما بعد
فلحوج المخلوقين محمد بن محمد يدعى باقر الداماد ... يقول
بعضه من لم يسعني ان اجيبه بالرد ... سألني ان افرد له
 بالذكر ... ان رب الإبداع و التكوين متفرد بالقدم سابق بالدوام انا آتيه
بما سأله الخ •

The author tells us, in the preface, that the question as to whether the world will come to an end is one of the most disputed points between the ancient philosophers and the philosophers of Islām, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abū 'Alī Sina, the most famous philosopher of Islām, known to Europe as Avicenna (*d.* A.H. 428 = A.D. 1036; see *Lib. Cat.*, vol. iv, No. 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abū 'Alī Sina as شريكنا في التعلم (my colleague in learning). For other copies of the work see 'Aṣifiyah, No. 48; Buhār, *Lib. Cat.*, vol. ii, No. 328, where a defective copy of the work is mentioned.

Written in fair Naskh. Not dated; apparently 11th century A.H.

The MS., in A.H. 1173, was in the possession of one Mir Muhibballāh; and, in A.H. 1192, one Ilāhdād Khān purchased it from the above-mentioned Mir, as appears from their seals and notes at the beginning.

No. 629.

fol. 170; lines 15; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شواهد الربوبية

SHAWĀHID AR RUBŪBIYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, are fully criticised and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 Maṣḥads, and each Maṣḥad is subdivided into certain Shawāhid and Ishrāq.

Author: Ṣadraddīn Muḥammad bin Ibrāhīm Aṣḥ Shīrāzī صدر الدين محمد بن ابراهيم الشيرازي, a prominent doctor of philosophy of Shīrāz, who flourished in the 11th century A.H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muḥammad Bāqir Damād (*d.* A.H. 1040 = A.D. 1630; see No. 624 above). He is the author of several works on the subjects referred to above, which are frequently quoted by scholars. He died in Basrā, A.H. 1050 = A.D. 1640, on his way to Mecca; see *Sulāfat al Aṣr*, fol. 251^b; Rieu, *Persian Catalogue*, vol. ii, p. 829^a, where he refers to Zinat At Tawārikh and Gobineau, *Religions de L'Asie*, p. 84, for details of the author's life.

Beginning:—

الحمد لله الذي تجلي القلوب العارفين بأسرار المبدأ و المعاد
و بعد فاقول و انا الفقير الحقير محمد الشهير بصدر الدين الشيرازي نور الله
بصيرته في معرفة الدين قد اطلعت على مشاهدة شريفة الالهية قلما تيسر
لاحد الوقوف عليها ... بل تفردت بامور شريفة خلت عن مثلها زهر
الاوليين الخ *

Written in Nasta'liq. Dated A.H. 1122.

Scribe: علي تقي بن محمد تقي ساماني.

No. 630.

fol. 130; lines 30; size 9 x 5; 7 x 4.

الحقائق

AL ḤAQA'IQ.

A rare work dealing with certain important theological, theosophical and ethical questions. The author bases his work chiefly on the Qurān, Ḥadīṣ and the sayings of Imāms; and also refers to some other reliable works, especially *Ihyā' al 'Ulūm* by Ḡazzālī (d. A.H. 505 = A.D. 1111). The work is divided into 6 Maqṣads, and each Maqṣad is subdivided into several chapters and Faṣls.

Author: Muḥammad bin Murtaḍā مرتضى commonly called Al Muḥsin al Kāshī. He died after A.H. 1090 = 1679; see Lib. Cat., vol. v, part, i, No. 272.

Beginning:—

الحمد لله الذي نور قلوبنا بنور الايمان و بعد فيقول الفقير
الى الله سبحانه محمد بن مرتضى المدعو بمحسن اني اذكر ...
في هذا الكتاب من اسرار الدين ... و انما اخذته من كتاب الله و سنة
سيد المرسلين و احاديث الائمة المعصومين و اضفت اليه ما وجدت في
كتب علماء الدين و لاسيما كتاب احياء علوم الدين *

In the colophon quoted below the author tells us that the material collected in the present work, and the methods of exposition observed, are seldom found in other works; and that he composed the

present work in the course of a few months, in A.H. 1090, at the age of 83 years.

اعلم ان ما اردناه وحققناه فى هذه المقالات والابواب من الاسرار
الدينية ... وما اشرنا اليه من رموز العقائد ... وما بسطنا الكلام فيه من
بيان الاخلاق المحمودة والمذمومة ... قلما يوجد في غيره من الكتب
بهذا التفتيح والتهديب ... لقد وقفنى الله لجمعها وتأليفها في مدة اشهر
قليل من سنة تسعين و الف حين كنت اشرقت على الرحيل وكان
قد مضى من عمري ثلث وثمانون و نيف قليل النخ .

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 631.

fol. 422; lines 23; size 12 × 8; 5½ × 5.

البياض الابراهيمى

AL BAYÂD AL IBRÂHÎMÎ.

A big work in several volumes, bringing together almost all the attacks, quoted from their different Arabic and Persian works, directed by Sunnî scholars against the theological views and legal ideas of the Shî'âs, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the Sunnis themselves. The work was compiled by a group of Shî'â scholars deputed for this purpose by Ibrâhim Khan, the son of 'Alî Wardî Khân, Governor at different times of Kashmîr, Lahore, Bihar, Bengal and other places, and an orthodox Shî'â, who raised the influence of Shî'âs in his time to a great extent. He died during the reign of Bahâdûr Shâh (A.H. 1119-1124 = A.D. 1707-1712); see Beale, p. 173. We have failed to notice any composition on the part of Sunnis in refutation of the present work.

The author of Kashf al Hujub, fol. 26^b, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of our present copy correspond with any of the seven volumes referred to by him; but some one has noted on the title-page that the present MS. is the first volume of the work.

Beginning:—

الحمد لله الذي هدانا لتصديق نبيه الكريم ... المقدمة الاولى
في الاستدلال بقوله تعالى انما يريد الله ليذهب عنكم الرجس الاية *

The present volume, after an explanation of the *Āya Taṭhīr* of 'Ali, Fāṭimah, Ḥasan and Ḥusain, is occupied with accounts of

No. 632.

fol. 432; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Another volume of the preceding work, beginning thus:—

قد كفر الزوائج والخوارج *

The present volume is one of the volumes noticed by the author of *Kashf al Ḥujūb*. It deals with the *Khilāfat* of Abū Bakr, the first Caliph.

Both volumes are written in good Naskh. Not dated; apparently 13th century A.H.

No. 633.

fol. 181; lines 28; size $11 \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

صالح الاسلام

'IMĀD AL ISLĀM.

A big work on *Shi'a* theology, in 5 volumes, containing 5 Maqṣads, the subject-matter of which is as follows:—

- i. Divine essence and attributes.
- ii. 'Adl, or divine justice.
- iii. Dispensations of the prophets.
- iv. Succession of the Caliphs after the Prophet.
- v. End of the world.

Each volume covers one Maqṣad, and has a separate beginning. Volumes ii and iii are wanting in the Library copy.

Author: Sayyid Dildār 'Alī bin Sayyid Mu'inad-dīn An Naṣīr-ābādī دلدار علي بن سيد معين الدين النصير آبادي, a famous Indian *Shi'a*

Muġtahid, scholar and author of Lucknow, who flourished in the 13th century A.H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as :—Sayyid Ġulām Ĥusain Dakanī, Maulavī Ĥaidar ‘Alī, Maulavī Bâballâh and others. He left India for Karbalâ, where he studied Ĥadiṡ, Jurisprudence and Principles of Jurisprudence under Āqâ Bâqir Bahbahani (*d.* A.H. 1205 = A.D. 1790) and Sayyid ‘Alī Ṭabâṭabâ’i (*d.* A.H. 1231 = A.D. 1815). Thereafter he visited Mashhad, where he received an Ijâza from Sayyid Mahdī, the famous traditionist and scholar of Mashhad. For a copy of Ijâza see *Kashf al Ĥujub*, fol. 4^a. On his return to Lucknow, he gained special fame as a lecturer on religious subjects and as an author. He composed a number of works in Arabic and Persian. He was the first Shī‘a scholar of India to proclaim himself Muġtahid of the Shī‘a sect in India; and he introduced the Friday prayer (جمعة) and congregational prayers (جماعة). He was born in Naṣirâbâd in A.H. 1166, and died in Lucknow in A.H. 1235 = A.D. 1819. See *Kashf al Ĥujub*, fol. 102; *Taḍkira’i ‘Ulmâ’i Hind*, p. 60.

Vol. I.

Beginning:—

• الحمد لله المتجلي لخلقه بخلقه، والظاهر بخلقه بحجته الخ

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 634.

fol. 277; lines 25; size $11 \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Vol. IV.

Beginning:—

الحمد لله حمدا كثيرا والصلاة والسلام على سيد المرسلين وعترته
المعصومين الخ •

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 635.

fol. 279; lines 25; size $11 \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Vol. V.

Beginning :—

الحمد لله الذي يحيي العظام وهي رميم * النخ

Written in fair Naskh. Not dated; apparently 13th century A.H.

These three volumes of the work were presented to the Library by Şafdar Nawwâb of Patna in A.H. 1322.

ZAIDÎ THEOLOGY.*

No. 636.

fol. 74; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الاساس لعقائد الاكياس

AL ASÂS LI 'AQÂ'ID AL AKYÂS.

A rare work expounding briefly the important dogmas and theological theories of the Zaidî school.

* The Zaidî sect, who are the followers of Zaid bin 'Alî (see Lib. Cat., vol. v. part i, No. 273), had its origin in the schism which also gave rise to the Imâmîyah sect. On the appointment as Imâm of Imâm Ja'far Şâdiq (d. A.H. 148=A.D. 765), the followers of Zaid bin 'Alî repudiated the Imâmat of the former and proclaimed the latter their legal Imâm, while those who remained faithful to Ja'far Şâdiq and his successors became known as the Imâmîyah sect; see *Al Milal*, p. 207; *Mukhtaşar Ad Duwal*, p. 206. In A.H. 280=A.D. 893 Imâm Hâdi Yahya, one of the successors of Zaid bin 'Alî, founded a Zaidî dynasty in Yaman, which has continued down to the present day; see *Al La'âlî* (Library Hand-list, No. 2303); *Anbâ'az Zaman*; *Tabq al Ḥalwâ*; Lane Poole, pp. 102, 103. Among the Zaidî Imâms, the following are recognised as two authors of special prominence :—

(i) Manşûrbillâh 'Abdallâh bin Ḥamza (d. A.H. 593-614=A.D. 1196-1217).

(ii) Manşûrbillâh Qâsim (A.H. 1000-1029=A.D. 1591-1620), the author of No. 636.

Author: Qāsim bin Muḥammad bin Rasūlallāh بن محمد بن رسول الله, the author of repute known as Maṣṣūrbillāh, a famous Imām of the Zaidī sect and Amīr of Yaman. He was born in A.H. 967, and died in A.H. 1029 = A.D. 1620. See Brock., vol. ii, p. 405; *Khūlāṣat al Aṣar*, vol. iii, p. 293; *Anbā' az Zaman*, foll. 122-131.

Beginning:—

الحمد لله الذي فلق الاصباح في قلوب الاعلام ... وبعد فانه لما كان علم الكلام من اجل العلوم قدرا النخ *

Only one other copy of the work is mentioned, viz., in Berlin, No. 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zaidi theology; and a number of Zaidi scholars have composed commentaries on the same. Aḥmad bin Muḥammad Aṣḥ Sharafī (d. A.H. 1054 = A.D. 1644), the well-known Zaidi scholar, and the author of *Al La'ālī Al Muḍīyah* (see Hand-list No. 2303), composed two commentaries on the present work. See *Ṭabq al Ḥalwā*, Lib. copy fol. 11^a.

The present MS. was transcribed in the time of the Zaidi Imām Mu'ayyid (A.H. 1029-1054 = A.D. 1620-1644), the successor of the author.

Written in fair Naskh.

No. 637.

foll. 294; lines 23; size 8 × 5½; 5½ × 4½.

النبراس

AN NIBRĀS.

A work comprising a full refutation from the Sunnī standpoint of the points contained in the preceding treatise.

Author: 'Abdalwahhāb bin Abī 'Abdallāh bin Abī al Ḥasan عبد الوهاب بن ابي عبد الله بن ابي الحسن, a Sunnī scholar of the 11th century A.H., who composed the present work in A.H. 1062; see Cairo, vol. i, p. 57, where the only other known copy of the work is noticed.

On the title-page of our copy, the author is designated by some one 'Abdarrahīm instead of 'Abdalwahhāb.

Beginning:—

الحمد لله الذي ابلان بطوالع انوار المثاني قواعد العقائد

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 638.

foll. 132; lines 15; size $6\frac{1}{2} \times 4\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

جواب اهل السنة فى نقض كلام الشيعة الزيدية
**JAWÂB U AHL AS SUNNAH FÎ
 NAQDI KALÂM ASH SHÎ'AT
 AZ ZAIDÎYAH.**

A rare work, containing a complete refutation of the attack made against orthodox Muhammadans on the subject of the Imâmat by a Zaidi scholar, a contemporary of the author.

Author: Muḥammad bin Ismâ'il al Amîr **محمد بن اسمعيل الامير**, a famous Amîr and scholar of Ṣan'â' (in Yaman). He was originally a follower of the Zaidi school, but afterwards became a strict Sunni, and one of their most influential supporters. He died in A.H. 1182 = A.D. 1769; see Lib. Cat., vol. v, part ii, No. 339.

Beginning:—

الحمد لله نستعينه ونستغفره ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا ... اما بعد فانه قد وصل اليذا كتابكم الذي فيه اعتراض الخ *

Each point of the attack of the Zaidi scholar, who is quoted verbatim, is introduced with the word **قوله**, and is refuted by the author in passages beginning with the word **نقول**.

The first point of the attack is quoted thus:—

فاما قوله ان سبب الاختلاف بين السائل والمسئول وهو ان عليا عليه السلام فارقه وحاربه معوية بن ابي سفيان *

The reply begins thus:—

فنقول هذا مما يدل على جهل المعترض او تجاهله *

The colophon runs thus:—

فقد تبين بما ذكرنا لكل مصنف اريب و لمن له قلب منيب جهل هذا المعترض واشتباهه بما عليه اهل البيت عليه السلام وان دعوى اتباعهم و محبتهم كذب الخ *

Written in fair Naskh. Dated A.H. 1215.

KASHFĪYAH THEOLOGY.

No. 639.

fol. 63; lines 14; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

رسالة جواب سوال السائل فى الفرقة الكشفية

RISÂLATU JAWÂBÎ SUWÂL AS SÂ'IL
FÎ AL FIRQAT AL KASHFĪYAH.

A work containing the author's replies to the questions sent to him relating to the theories of Aḥmad bin Zainaddīn Al Iḥsâ'i, who was the founder of the Kashfīyah sect, a branch of the Shī'ās which had its rise in the 13th century A.H., and was a prominent scholar, the author of several works.

Author: Kāẓim bin Qāsim al Ḥusainī ar Riṣṭī کاظم بن قاسم الرشتي, a scholar of Persia of repute, and at one time Muḥtadid (religious leader) of the Imāmīyah sect, though afterwards he became a follower of the Kāshfīyah school. On his identifying himself with this school, the Shī'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Muḥtadid.

The notification referred to above, which is quoted verbatim by the present author on fol. 42, runs thus:—

ان السيد الكاظم قد خرج من الدين و عن مذهب المسلمين و قد
اعرض عنه جميع العلماء و عن تقليده جميع المؤمنين الاذكياء فوجب
اعلامكم بانه لا يحوز تقليده و اخذ مسئلة من المسائل الدينية •

In the present work the author defends the theories of the Kashfīyah school, and quotes in their support many reliable works of the Imāmīyah sect. The work was composed in A.H. 1258.

Beginning:—

الحمد لله الذي ارشده من استرشده الى سبيل الرشاد و اوصل
من استهداه الى اعلى الغاية و اقصى المراد ... اما بعد فيقول العبد
الجباني ... كاظم بن قاسم الرشتي ... شيخنا ... الشيخ احمد
بن زين الدين الاحمائي و المنسوبون الى هذا الجنب ... هم
المسمون بالكشفية الن •

For another work of the author, known as Ar Risâlatu fi Ajwibatî Suwâlât Sayyid Ḥusain, see Kashf al Ḥujub, fol. 32^a.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

ISLAMO-CHRISTIAN CONTROVERSY.

No. 640.

foll. 132; lines 13; size 6×6; 6×7.

البراهين الساباطية

AL BARÂHÎN AS SÂBÂṬIYAH.

A work in refutation of Christian dogmas, and in support of the mission of Muhammad, containing also some account of the Prophet. The work is divided into three Maqâlās, a Muqaddimah, and a Manẓar. Maqâla (i) contains the refutation referred to above; Maqâlās (ii) and (iii) contain a vindication of the mission of Muhammad, and some account of the Prophet. The Muqaddimah and Manẓar contain, respectively, a brief statement as to the necessity for the present composition and a brief account of the author. The author, in dealing with Christian dogmas, relied on the authorised version of the Bible, prepared in A.D. 1604 under the orders of James I, the King of England. The English translation is quoted in Arabic characters, each passage quoted being followed by an Arabic translation and an explanation in Arabic. The work was composed in India, and was dedicated to As'ad Pâsha, a Minister of the Turkish Government. A note on the title-page tells us that 600 copies of the work were printed in Calcutta, and were distributed by the author in different countries, as follows: 100 copies in Mecca and Medina; 50 copies in 'Umân; 50 copies in Yaman; 100 copies in Basra and Bagdâd; 50 copies in Constantinople; 100 copies in India; 100 copies in Persia. This note is followed by another, enumerating the most important events that took place in the world in A.H. 1229.

جواد ساباط جواد ساباط
 Author: Jawwâd Sâbât bin Ibrâhîm Sâbât al Hanafi. He traces his descent from 'Ali, the fourth Caliph. He was born in Arabia, in A.H. 1188, where he was brought up and studied. He visited several Islamic countries, and learnt from the eminent scholars of those places. He studied Persian in Persia under Mullâ Sâdiq in A.H. 1202. Finally he came to India, where he learnt Urdu. He also studied logic and some other branches of science under Muhammad Afdal 'Ali of Patna and 'Abdarrahmân. After visiting some other places in India, he came to Calcutta, where he acquired a reputation for learning among the Muhammadans.

Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts:—

- (i) Progress of Christianity through the publications of the British and Foreign Bible Society.
- (ii) That all sects of Muhammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions.

The better to succeed in his object, he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily, actually declaring himself a Christian under the name of نائيل ساياد. In A.H. 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A.H. 1225 Ahmad bin Muhammad Ash Shirwānī (*d.* A.H. 1256 = A.D. 1840; see Būhār, Lib. Cat., vol. ii, p. 468), the author of *Nafhat al Yaman*, came to Calcutta, and succeeded in establishing friendly relations with our author, who recommended him to a European official for an appointment in the College of Fort William, where he was appointed an instructor in Arabic literature. Soon after Ahmad Shirwānī, by his frequent visits to him, secured the full confidence of the author; who, one day, disclosed his secret motive and placed before him a MS. copy of his *As Sarā'ir* (a work in refutation of Christian dogmas), and also showed him the materials for the present work. Ahmad Shirwānī, however, actuated by jealousy and ill-will towards our author, gave out the secret, and informed the European officials and Christians of Calcutta of the author's real views; while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As a result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the *Muqaddimah* and *Manẓar* of the present work. However, the author, with great difficulty, completed the present work, and arranged for its publication in A.H. 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of *Taḍkira'i 'Ulamā'i Hind*, p. 44, not being acquainted with the present composition or the same author's *As Sarā'ir*, referred to above, describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he

was the author, such as *As Sarā'ir*, *Al Barāhîn* (the present work) and the ten works mentioned in the *Taḍkira'i 'Ulamā'i Hind*, the following compositions of his are enumerated in the present work:—

- (i) الخلاصة الساباطية في عبادات العنقية.
- (ii) ترجمة خلاصة الحساب من العربي الى الفارسي.
- (iii) ترجمة الاخبار المنصورية من الفارسي الى العربي.
- (iv) شرح رسالة الذهني.
- (v) المراسلات الساباطية.
- (vi) الخيالات الساباطية.
- (vii) الحذن الساباطية.
- (viii) ترجمة الانجيل بالفارسية.
- (ix) ترجمة الانجيل بالعربية.
- (x) نصيحة الاخبار.
- (xi) انيس العشاق.
- (xii) النصائح الساباطية.

Beginning:—

الحمد لله الملك المعبود و المتحد لوجوب الوجود الخ *

As an example of the curious effect of transliterating English into Arabic characters, the following passage (being the first verse of the Athanasian creed), which is the first of such passages occurring in the work (see fol. 13 of *Maqāla i*) may be quoted:—

هو سو اوز ول بي سيود بيغور ال ثنكس ات ا: نيسسري ذت هي
هواد ذي كلك فيت *

(Whosoever will be saved before all things it is necessary that he hold the Catholic faith.)

The Arabic translation of the above passage runs thus:—

اعلم انه ينبغي لمن يريد النجات ان يتمسك بالاعتقاد الجماعي *

Towards the end of his work the author refers to a number of well-known contemporary scholars of different countries. Among these he mentions the following scholars of Patna ('Azimābād), on fol. 127^a:—(i) *Gulām Naiyer* 'Azimābādī, (ii) *Ashraf Husain* 'Azimābādī, (iii) *Afdal 'Alī* 'Azimābādī, (iv) *Hakim Gulām Murtaḍā*, (v) *Shu'aib al Haqq al Bihārī*, (vi) *Maulavi Aḥmad* 'Azimābādī, (vii) *Abū'l Hasan* 'Azimābādī, (viii) *Zain al 'Ābidān* 'Azimābādī, (ix) *Aminallāh* 'Azimābādī.

For another copy of the work see Râmpûr Library, No. 22.

The present MS. is a transcription of the printed copy dated A.H. 1229.

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 641.

fol. 78; lines 22; size 12×7 ; $8 \times 4\frac{1}{2}$.

لوامع الاسرار

LAWÂMI' AL ASRÂR.

A work written as a refutation of Miftâḥ al Khazâ'in, an Arabic work by a Christian author, whose name is not mentioned, in support of Christianity and exalting Christianity above other religions. The work is divided into three Quṭbs and a Khâtimah, and subdivided into several Bâbs and Faṣls. The first Quṭb deals with Muhammadanism, and the prophetic mission of Muḥammad and of Jesus Christ. The second and the third Quṭbs contain a refutation of the views expressed in Miftâḥ al Khazâ'in. The Khâtimah comprises the author's disputations with certain Jews and Christians on points relating to the Islamic religion. The writer does not mention by name the author of Miftâḥ al Khazâ'in, referring to him always as صاحب مفتاح الخزان (the author of Miftâḥ al Khazâ'in). The present work was dedicated to Sulṭân As Sayyid Sa'îd of 'Umân (A.D. 1803-1856; see Beale, p. 357).

Author: Sulaimân bin Aḥmad bin Ḥusain bin 'Abdaljabbâr عبد الجبار سليمان بن احمد بن حسين بن عبد الجبار, a scholar of the 13th century A.H., who composed the present work in A.H. 1240.

Beginning:—

نحمدك اللهم على ما هديتنا اليه من الشمس بالدين القويم
... فيقول خادم الدين المحمدي ... سليمان بن احمد بن حسن بن
عبد الجبار وسميته بلوامع الاسرار... وعيونه تحفة لمجلس الملك
المطامع السيد السعيد السيد الخ *

Written in fair Nasta'liq. Not dated; apparently 13th century A.H.

No. 642.

foll. 36; lines 13; size $6 \times 6\frac{1}{2}$; 6×4 .

البدء الساطع في ملّة النبي الشافع
AL BAD' AS SÂTÎ' FÎ MILLAT
AN NABÎ ASH SHÂFÎ'.

A work written in refutation of a work by a certain Christian Padre, one composed, in the form of questions with the Padre's replies, in seven chapters. In it a comparison is made between Muḥammad and Jesus Christ, and between Muhammadanism and Christianity, to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim, and then proceeds to refute it.

Author: Ibrâhîm ar Rufâ'î الرفاعي ابراهيم, a scholar of the 13th century A.H.

Beginning:—

نحمدك يا من اثبت لنا سبل الرشاد ... و بعد فيقول راجي رحمة البر
 الرحيم عبده الرفاعي ابراهيم لما وقفت على الاسئلة التي شيعها بعض
 القسيسين زاعما بها ابطال دين المسلمين ... و سميت البدء الساطع في ملّة
 النبي الشافع *

Written in fair Naskh. Dated A.H. 1252.

MIXED CONTENTS IN THEOLOGY.

No. 643.

foll. 142; lines 22; size 11×8 ; 8×5 .

المجموعه
AL MAJMÛ'AH.

The present Majmû'ah contains 15 treatises on different points of Zaidi theology by Zaidi scholars, and was one of the MSS. bequeathed

to the Şan'â Library (see Lib. Cat., vol. v, part ii, p. 21) by Muḥammad bin Ḥasan, the grandson of Qâsim Maṣṣûr (*d.* A.H. 1029 = A.D. 1620; see No. 636 above). In the following autograph note on the title-page of the first treatise, the above-mentioned Muḥammad bin Ḥasan gives us to understand that he studied that treatise, in A.H. 1037, under one Muḥammad Şiddîq:—

فشرعت في هذا الكتاب الجليل نهار الاثنين ١٢ شهر رجب
سنة ١٠٣٧ على الفقير العارف محمد الصديق ... وكتب الفقير الى الله
محمد بن حسن بن امير المؤمنين القاسم بن محمد *

The 15 treatises referred to above are as follows :

Foll. 1-16. 1. *الحكاية من الاقوال العاصمة عن الاعتزال*. Al Hikâyatu Min Al Aqwâl Al 'Âsimati 'An Al I'tizâl. A treatise in refutation of the opinion of those who hold that the theological theories of Maṣṣûrillâh (*d.* A.H. 614 = A.D. 1217), one of the leading Zaidi Imams and rulers in Yaman, and those of the Mu'tazilî sect are the same. The author quotes from the works of Maṣṣûrillâh, in order to make clear what his real views were, and how they differed from those of the Mu'tazilî sect. The treatise is divided into four Fasl̥s.

Author: As Sayyid Ḥamîdân bin Yaḥyâ bin Ḥamîdân bin Qâsim bin Ḥamîdân bin Yaḥyâ bin Ḥamîdân bin Qâsim, a prominent scholar of the Zaidi school. He traces his descent from 'Alî, the fourth Caliph. His biographers do not tell us the date of his death or the century to which he belonged; but from the fact that he composed treatise No. XI below during the lifetime of the above-mentioned Maṣṣûrillâh, we know that he was a scholar of the 7th century A.H. Again, we notice, at the end of the same author's treatise No. IX below, a copy of a note written in praise of the author and his treatise by Maḥdi Lidinallah, who died in A.H. 656; which, referring to our author in terms which show that he was alive at the time the note was written, suggest that the two scholars were contemporaries.

Beginning:—

اما بعد حمد من نعمه لا تحصى و معامدة لا تستقصى ... فانه لما ظهر
كثير من الاقوال التي ابتدعها اهل الاعتزال في بعض من يدعي من
شيعة الامام المنصور بالله دعائي ذلك الى حكاية جملة من فوائد
كتبه المتضمنة لتحقيق مذهبه ليتبين الفرق بين التشيع و الاعتزال الخ *

For another copy of the present treatise see Br. Mus. Suppl., No. 212/6.

Foll. 17-39^a. II. *Tanbîh Al Ġāfilin 'An Maġāliṭ Al Mutawahhimin*. A treatise written in refutation of certain theories of theologians and philosophers, pointing out the errors committed by them; divided into 5 Faṣls. By Ḥamidân حميدان, the author of treatise No. I above.

Beginning:—

• اما بعد حمد ذي العزة و الطول و من به القوة و الحول الخ •

For another copy of the treatise see Br. Mus. Suppl., No. 212/3.

Scribe: عبد الله بن محمد بن يحيى القاسمي.

Foll. 39^b-47^a. III. *Kitābu Tanbîh I Uli Albâb 'Alâ Tanzih I Waraṣat Al Kitâb*. A treatise which seeks to reconcile utterances of the Zaidi Imâms in which there are apparent discrepancies; divided into six Faṣls.

By Ḥamidân حميدان, the author of treatises No. I and II above.

Beginning:—

• اما بعد حمد من فطر العقول على معرفته الادلة الخ •

For another copy of the present MS. see Br. Mus. Suppl., No. 212/2.

Foll. 47^b-55^a. IV. *Al Muntaza' Al minṭaz' al awwal min aqwal al a'imma*. A treatise in which are discussed the necessity for the institution of the Imâmat, and the conditions for appointment to the same.

By Ḥamidân حميدان, author of treatises Nos. I-III above.

Beginning:—

• اما بعد حمد الله تعالى على سوابغ نعمه الخ •

For another copy of the present treatise see Br. Mus. Suppl., No. 212/4.

Foll. 55^b-62^a. V. *Al Muntaza' Aṣ ṣāni min aqwal al a'imma*. A treatise on the subject of substance and accident, based on the teachings of the Zaidi Imâms.

By Ḥamidân حميدان, author of treatises Nos. I-IV above.

Beginning:—

• اما بعد حمد الله تعالى ذي الجلال و الاكرام الخ •

For another copy of the treatise see Br. Mus. Suppl., No. 212/5.

Foll. 62^b-66^a. VI. *Ar Risâlat al nâẓima li Ma'āni al Addillâh 'Al 'Aṣimah*. A metrical treatise, containing a refutation of the Mu'tazilî creed.

By Ḥamidân حميدان, author of treatises Nos. I-V above.

Beginning:—

صلى الله على سيدنا محمد وآله وسلم -

حمداً وشكراً دائماً طول الأبد مضاعفاً مجاوراً حد الأمد الخ

Mutawakkil 'Alallâh (*d.* A.H. 697 = A.D. 1297), a famous scholar of the Zaidi school, calls this treatise الرسالة المولدة لأعضاء المعتزلة, the treatise which overthrows (literally, shakes the shoulders of) the Mu'tazili sect.

For another copy of the treatise see Br. Mus. Suppl., No. 212/10.

Foll. 66^b-68^a. VII. المسائل الباحثة عن معاني الأقوال العادئة. Al Mas'âl Al Bâhîṣat 'An Ma'ânî Al Aqwâl Al Hâḍiṣat. A treatise written in refutation of certain theories which, according to the Zaidi school, are innovations introduced by orthodox theologians. These theories are quoted under the heading مثله; and the refutation of each theory is headed كيف يجوز.

By Ḥamidân حميدان, the author of treatises Nos. I-VI above.

Beginning:—

صلى الله على سيدنا محمد وآله وسلم تسليماً مسألة كيف

يجوز التفكير في إثبات ذات الله سبحانه وتعالى الخ *

For another copy of the treatise see Br. Mus. Suppl., No. 1220/15.

Foll. 68^b-107. VIII. التصريح بمذهب الصريح. At Taṣrîḥ Bi Maḍhab Aṣ Ṣariḥ. An exposition of Zaidi theological theories, together with a brief refutation of theories of philosophers and theologians of other sects which are contrary to the same. The work is divided into five sections (موضع), each being sub-divided into several Fasl̥s.

By Ḥamidân حميدان, the author of treatises Nos. I-VII above.

Beginning:—

أحمد الله تعالى حمد معترف بوحدانيته الخ *

The author, in dealing with the Khilāfat of 'Alī, quotes, on fol. 75, a Ḥadīṣ transmitted by Maṣṣūrbillāh, as follows:—من ناصب علياً في الخلافة بعدى فهو كافر. [Whoever will oppose 'Alī's Khilāfat after me (*i.e.*, the Prophet) is an infidel.] The authenticity of this Ḥadīṣ, however, Sunni scholars totally reject.

For another copy of the present treatise see Br. Mus. Suppl., No. 212/1.

At the end of this treatise we find a copy of a note made by

Ḥasan bin Muḥammad bin Hādī (d. about A.H. 670) in praise of the present treatise, and of treatises Nos. IV and V above, and of their author.

Foll. 108-109. IX. اربع مسائل من كلامه رضي الله عنه. *Arba'u Masā'il Min Kalāmihi Raḍiya Allāh 'Anhu.* A collection by an unknown author from certain works of Ḥamidān in which that writer has refuted the four tenets of the Šifāṭiyah sect relating to God and His attributes.

Beginning:—

تذكرة يشتمل على اربع مسائل من كلامه رضي الله عنه يعني
من كلام السيد نور الدين حميدان إحتقدم ذكراً الأولى سؤالي عن النظر
في الصانع ... الجواب عن ذلك أن النظر في الأدلة الدالة ... لا يدل
علي أن الصانع غير القادر الخ *

For another copy of the treatise see Br. Mus. Suppl., No. 212/9.

At the end of this treatise is a copy of the note of Maḥdī Lidinallāh in praise of (Ḥamidān) and his works referred to above.

Foll. 110-116^a. X. بيان الاشكال فيما حكي عن المهدي. *Biyān A Ishkāl Fi Mā Ḥukiya 'An Al Maḥdī.* A treatise explaining certain obscure points in the traditions relating to the Imām Maḥdī.

By Ḥamidān حميدان, the author of treatises Nos. I-VIII above.

Beginning:—

حمدا لله على جزييل الائه و الصلوة على محمد خاتم انبيائه الخ *

On the margin of the last fol. of the treatise we find a copy of a note by one Qāḍī Abū 'Abdallāh Muḥammad, in which he says that he studied the work under the author.

Foll. 117^b-124. XI. المسائل الشتوية والشبه العشوية. *Al Masā'il Ash Shatawīyah Wa Ash Shubuh Al Ḥashawīyah.* A treatise by Ḥamidān (See No. X above) in refutation of a work by Shaikh 'Imrān bin Ḥasan bin Naṣīr, in which he attacked the Imāmat of the Zaidī Imāms.

Beginning:—

هذا جواب المسائل الشتوية و الشبه العشوية مما وصل كذاب الشيخ
الفقيه تا ملت جميع ما اودع فيه وجدته مشتملا على التعرض للمشاعرة الخ *

The author was evidently a contemporary of Maṣṣūrbillāh (d. A.H. 614 = A.D. 1217), a Zaidī Imām, and ruler of Yamān, of whom he speaks, in language used of reigning sovereigns (خلد الله ملكه); and the work must have been composed during the latter's lifetime.

For another copy of the treatise see Br. Mus. Suppl., No. 1220/20, where it is entitled *المسائل السنوية و الشبهة العشوية*.

Foll. 125-126. XII. *الرسالة في اثبات معجزات لعلي*. Ar Risâlatu fi Iḡbâti Mu'jizât Li 'Alī. A treatise in refutation of one Sadidaddin, a Sunni scholar of the 8th century A.H. (see also No. XIII below), who, while admitting that 'Alī possessed the power known as Karâmat (a term applied to the miracles of other pious Muslims), denied the Zaidi belief in the possession by 'Alī of the power known as Mu'jiza, a term usually applied only to the miracles of the Prophet.

By an anonymous author of the Zaidi sect, of the 8th century A.H.

Beginning:—

سألت تعمدك الله ... فقلت اعترض معترض فقال حديث السطل
و المنديل لعلي عليه السلام و الفضائل التي كانت له على عهد رسول الله
صلى الله عليه وسلم ... و امثاله من الفضائل الخارقة للعادة
و قال القائل هذه معجزة و المعجزة لا تكون الا للنبي كيف جعلتموها لعلي
عليه السلام الخ *

Foll. 127-131^a. XIII. *الرسالة في جواب سديد الدين*. Ar Risâlatu fi Jawâbi Sadidaddin. A treatise in refutation of Sadidaddin's views regarding 'Alī's Khilâfat. By an anonymous author of the Zaidi sect, of the 8th century A.H.

Beginning:—

و الحمد لله و صلاته على محمد و آله الذين هم سفينة النجاة ...
اما بعد يا ايها الاخ الظاهر سديد الدين ادام الله مدة حيوتك فقد
كانت وردت الى مسائلك الاولى واجبت بها بالجواب الذي تحققته ثم ورد
منك جواب و اعتراض لم تسلك فيه طريقة المجهيين و أنا الآن اورد ما
ذكرته واجيب عنه الخ *

The style of writing, and the language used in the beginning of the present treatise referring to treatise No. XII above, suggest that both treatises are by the same author. That he was a scholar of the 8th century A.H. we conclude from the fact that he uses the phrase *ادام الله حيوته* (prayer for longevity in referring to Sadidaddin); and we know from Berlin, No. 6277, that the latter died about A.H. 745.

Foll. 131^b-139^a. XIV. الشهاب الثاقب. *Ash Shihâb aṣ Ṣâqib*. A treatise on the *Khilâfat* of 'Alī, and on his special merits.

By Aḥmad bin Ḥasan bin Muḥammad bin Ḥasan bin Ar Raṣṣâs Ḥasn bin Muḥammad bin Ḥasan bin Ar Raṣṣâs, a Zaidi scholar of the 7th century A.H., who was alive in A.H. 655; see *Anbâ' az Zaman*, fol. 63.

Beginning:—

الحمد لله الذي من علينا بالاسلام وبعد ذلك لما رأيت طائفة من الشيعة ... قد خرجت من مذهب اهل البيت عليه السلام ... احببت ان اذكر في هذا المختصر جملة من فضائل علي بن ابي طالب عليه السلام منها ما هو متواتر ومنها ما هو في حكم المتواتر الخ *

The present treatise has the following note at the beginning which indicates the title of the treatise as well as the author's name:—

كتاب الشهاب الثاقب في مناقب علي ابن ابي طالب تأليف الشيخ اجل الاوحد العالم العامل الورع الصدر الكامل بهاء الدين و زين الموحدين احمد بن حسن بن محمد بن حسن الرصاص رضى الله عنه و ارضاه و جعل الجنة مقرة و مأواه

Foll. 139^b-142. XV. الكواكب الدرية في شرح الايات البدرية. *Al Kawākib Ad Durriyatu fi Sharḥ Al Abyât Badriyah*. A commentary on the verses composed by Muḥammad bin Ja'far, a recognised Zaidi author of the 8th century A.H., in praise of the descendants of 'Alī.

By Muḥammad bin Amīr al Mu'minīn Al Muṭahhir bin Yaḥyā bin Hādī Ḥadi bin Yaḥyā bin Muṭahhir al Mu'minin al Muṭahhir bin Yaḥyā bin Hādī, a Zaidi Imām, who died in A.H. 729 = A.D. 1329; see *Anbâ' az Zaman*, fol. 75.

Beginning:—

الحمد لله الاول بلي (بلا) ابتداء و الآخر بلي (بلا) اذتهوا خالق الانسان الخ *

All the above treatises are written in fair Naskh, by the same scribe, viz., عبد الله بن محمد بن يحيى القاسمي. Not dated; apparently 10th century A.H.

No. 644.

foll. 39; lines 25; size $4 \times 6\frac{1}{2}$; $6 \times 5\frac{1}{2}$.

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains four treatises, together with quotations from certain works of other authors, on different points of theology, written in good Naskh by the same scribe throughout, and dated A.H. 1093.

Foll. 1-14^a. I. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlatu fi Ajwibat As'ilat az Zaidiyati. A treatise containing the replies to certain questions attacking the Sunnî sect, sent to the author while he was in Damascus. Two important questions, among others, are as follows:—

- (i) Why a particular sect, viz., the Sunnis, should call themselves اهل السنة والجماعة.
- (ii) Was this designation given to them by the Prophet or some companion of the Prophet; for, if not, this must be a fictitious designation and an innovation in religion.

By Muḥammad bin Badraddīn bin Balbān محمد بن بدر الدين بن بلبان, a Hanbali scholar of Damascus, who is known to us as the author of several works. He died in A.H. 1083 = A.D. 1663. See As Suhub, fol. 237. The present work is not mentioned in the list of his compositions given in As Suhub; but it is mentioned there that he took much interest in opposing the Zaidî sect, which goes to confirm the statement contained in a note on the title page of the present MS., that Muhammad Balbān is the author.

Beginning:—

الحمد لله الذي انزل السنة ونثر اعلامها و اظهرها على سائر الفرق و بعد ... و اعلم انه قد اورد بعض متبعي الزيدية بعض اعترافات على اهل السنة المحمدية فاجبت ان اجيب عنها الخ

A note at the end tells us that the present MS. was transcribed ten years after the author's death, and was compared with the autograph copy.

Foll. 14^a-32^a. II. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlatu fi Ajwibat As'ilat fi Zaidiyati. A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No. I above. These questions,

which were sent to the author through one Jamāladdīn Muḥammad bin 'Abdalwāḥḥāb, are quoted verbatim by the author, and are as follows thus:—

- الاول منها ما عليه هذه الامة من الاختلاف فى المذاهب حتى صارت فرقا ... (i)
ولم يتشربهم مذاهب الازعة *
- هذه المذاهب الاربعة و انتصابهم ... هل هم الذين انتصبوا وحسروا (ii)
المذاهب فيهم فما حجبتهم في ذلك *
- ماوجه تعري كتبتكم من ذكر اهل البيت النبوي فانكم فى كتب الحديث (iii)
تتركونهم وتخرجونهم من كتبتكم مع ذكر من هو دونهم
وهم عين الامة و ساداتها *
- هذه المقامات المنصورية حول الكعبة ادام الله شرفها يصلون فيها باربعة ائمة (iv)
في وقت واحد هل كانت الستة على ذلك *

The replies follow after, thus:—

الحمد لله الذي بنعمته تتم الصالحات قال الله ولكن منكم يدعون
الى الخير و يأمررون بالمعروف الاية *

Beginning:—

الحمد لله الذي الهادي من الضلالة ... و بعد فقد ورد علينا سوال
من بعض سادة الزيدية على يد الشيخ جمال الدين محمد بن عبد الوهاب
التميمي اليمني النح *

Author: Aḥmad bin Muḥammad Yūnus Ṣafiaddin al Qushshāshī
أحمد بن محمد بن يونس صفى الدين القشاشي, a prominent scholar of Arabia
and the author of several works. He died in A.H. 1071 = A.D. 1660.
See *Khulāṣat Al Aṣṣar*, vol. i, p. 343; Brock., vol. ii, p. 392, where
some account of him is found, although the scribe in the following
note at the beginning tells us that he could not trace any such ac-
count. هذا الجواب تصنيف الشيخ الامام العلامة صفى الدين احمد القشاشي نفع الله
به الا انه لم توجد له ترجمة لعلنا لم تبلغنا فيما وقفنا عليه و الله اعلم *

The present MS. was transcribed 22 years after the author's
death, in A.H. 1093.

Foll. 32^b-33^a. III. السؤال الثاني و الثالث. Al
Jawāb Al Mukhtaṣar 'An As Suwāl Aṣ Ṣānī Wa Aṣ Ṣālīḡ. Additional
replies, in a concise form, to questions ii and iii dealt with in the
above treatise, by the same Aḥmad al Qushshāshī. احمد القشاشي,
the author of treatise No. II. In the present treatise the author

frequently quotes Muḥammad bin 'Alī bin Bakrī (*d.* A.H. 994 = A.D. 1586; see Brock., vol. ii, p. 339.)

Beginning:—

الحمد لله رب العالمين انما قيل لاهل الاشاعة و المترودينه اهل
السنة و الجماعة لوقوفهم عند سنة صلى الله عليه و سلم الخ *

Scribe: حسن بن علي.

The same is, no doubt, the scribe of treatises Nos. I and II above, since the handwriting of all these treatises is identical.

Fol. 33^b. Contains some verses in praise of the Prophet and his descendants composed by Muḥammad al Bakrī, who is frequently quoted in treatise No. III above.

Foll. 34-35^a. Verses from certain works of Subkī (*d.* A.H. 771 = A.D. 1370), in which are contained certain questions and replies relating to the theological doctrines *قضا* and *مشيت* (decrees existing eternally in the Divine mind, and the Divine pleasure). The questions are by Ibn al Baqīqī, a Mu'tazilī scholar of the 7th century A.H., and the replies by Ibrāhīm bin Ṭalḥa, the teacher of Subkī, and by Muḥammad bin Sa'd, the pupil of Baiḍāwī (*d.* A.H. 685 = A.D. 1286).

Questions.

إذا ما قضى ربي بكفري برعمكم ولم يرعه مني فما وجه حيلتي
قضى بضاللي ثم قال ارض بالقضاء فما انا راض بالذي فيه شقوتي
إذا شاء ربي الكفر مني وشدته فهل انا عاص بالتباع مشيتي

Replies by Ibrāhīm.

حمدت الهي اذ هدى خيرامة الى خير دين مستقيم و ملة
وانك عاص حيث خالفت امره وان كنت وافقت المشية فاصمت
وما انت وافقت المشية عالماً بما سأله لكن منت بضلة

Replies by Muḥammad bin Sa'd.

فمعني قضاء الله بالكفر علمه يعلم قديم سرما في الجبلية
واظهاره من بعد ذاك مطبقاً بادراكه بالقدرة الزلية

Fol. 35^b-36. Quotations from different works on different points of theology.

Fol. 37-39. IV. الرسالة المنظومة في العقيدة. Ar Risālālatu Al

Munzûmat fi Al 'Aqîdat. A unique copy of a versified treatise on theology, by Aḥmad bin Muḥammad, the grandson of Imâm Shāfi'î (d. A.H. 204 = A.D. 820). Isnawî, fol. 259, mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imâm Shāfi'î, who died at the beginning of the 3rd century A.H., suggests that our author belongs to the same century.

Written in fair Naskh.

Beginning:—

الحمد لله القديم الباري رب الانام مقدر الاقدار
باني السماء من الدخان بصفة و مبدل الظلمات بالانوار
متوحد في ذاته وصفاته متقدس عن كل وصف طاري

No. 645.

fol. 7; lines 24; size 8 × 5; 7 × 5.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains two treatises, which are both autograph copies, written in Magribî characters.

Foll. 1-4. I. الرسالة في شرح صفة السمع. Ar Risâlatu fi Sharḥi Sifat As Sama'. An explanatory note on the passage in the 'Aqîdat of Sannûsî (d. A.H. 895 = A.D. 1490), for which see No. 565 above, dealing with Sama' (the power of hearing), one of the Divine attributes.

By Muḥammad bin Muḥammad Ad Daqqâq Al Mâlikî محمد الدقاق المالكي, a famous Mâlikî scholar and Sûfî of the 12th century A.H., who, leaving his native place (Fâs), came to Medina, where he permanently settled. He studied under the eminent scholar, 'Abdar-rahmân bin 'Abdal Qâdir, and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina, A.H. 1150 = A.D. 1737, leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqî'. See Silk Ad Durar, vol. iv, p. 122.

Beginning:—

الحمد لله رب العالمين و حسبنا الله و نعم الوكيل و لا حول و لا قوة الا
بالله العلي العظيم و الصلوة و السلام على سيدنا محمد ... و بعد فقد ذكرت
في درستي للعقائد السنوسية تعريف السمع

The colophon, in which the name of the author is indicated, the author's name runs thus:—
 كتبه العيد الفقير الى رحمة ربه محمد بن محمد
 الدقاق المغربي المالكي *

Foll. 5-7. II. الرسالة في شرح صفة السمع. Ar Risâlatu fi Sharhî Aṣ Ṣifat Aṣ Sama'. A supplement to the preceding note.

By Muḥammad bin Ṭaiyyib al Mâlîkî الطيب المالكي, a Mâlîkî scholar of the 12th century A.H. and a contemporary of the author of the preceding treatise. He was born in Fâs, A.H. 1110, where he was brought up and received his education under his father and many others. His biographer tells us that he studied under 180 Shaikhs. He visited Syria, Egypt and Arabia; and finally settled in Medina, where he passed his life in teaching and composing works. He died in Medina, A.H. 1170 = A.D. 1756, and left behind him a large number of pupils and 50 compositions. See Silk Ad Durar, vol. iv. p. 91.

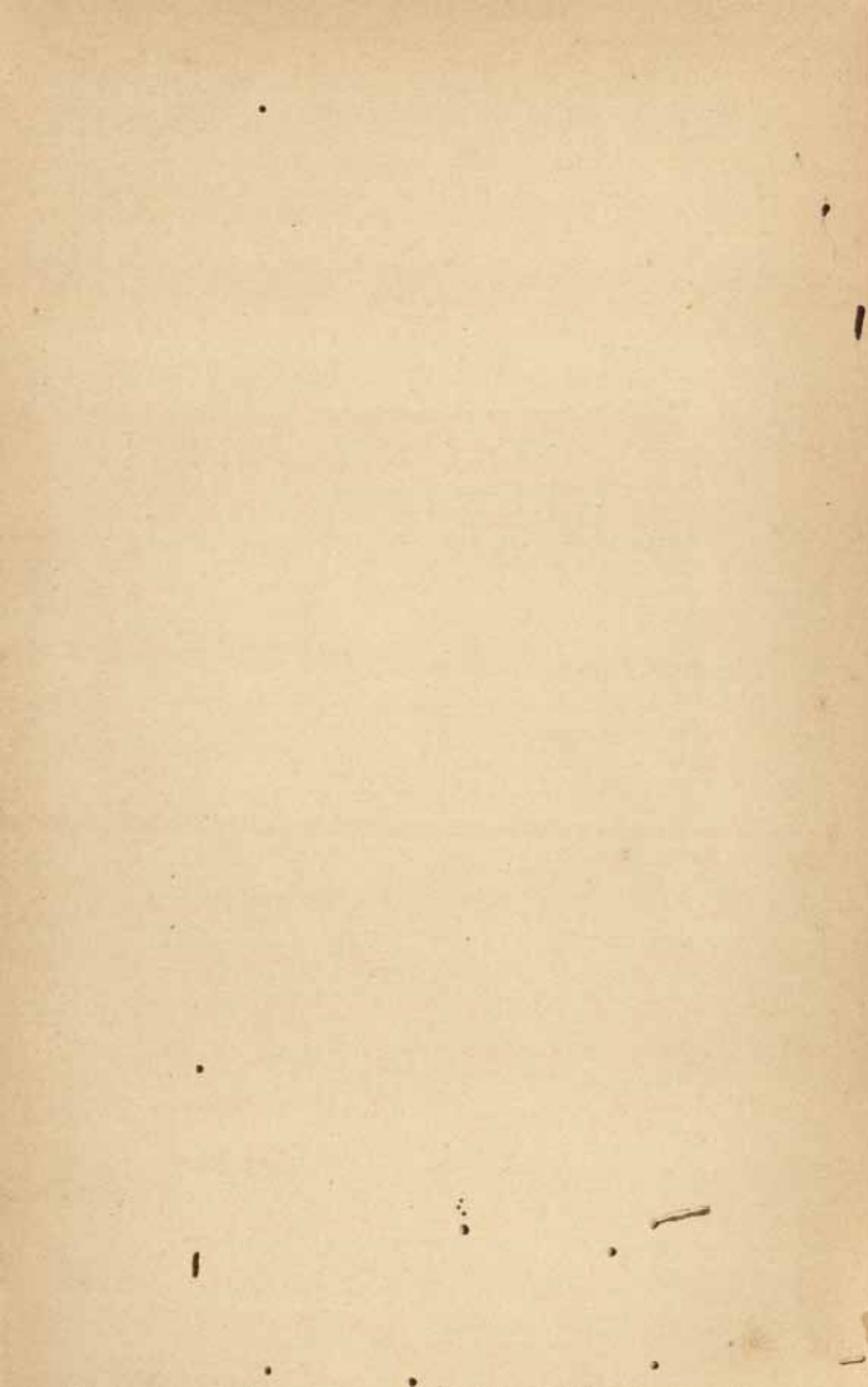
Beginning:—

يا من جلت اوصافه القدسية من الاشياء و الفظائر الخ *

The following colophon indicates the name of the author:—

المفتقر الى عفونه ومغفرته محمد بن الطيب المالكي الخ *

THE END.





The ology
Bibliography
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"A book that is shut is but a block"

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